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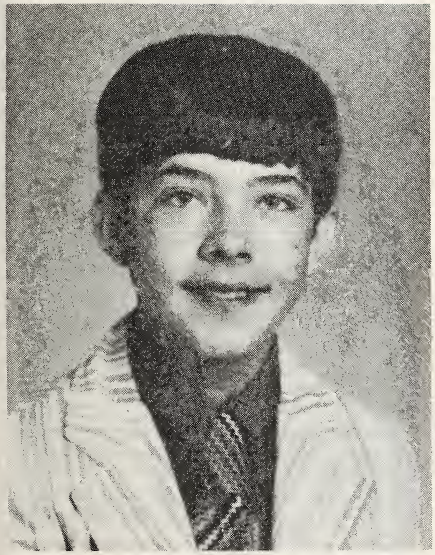
ol. 15, No.1, January 1973



DANNY

SANDY

They've Found A Home

(See Page 7)

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EDITORIALS

U. A. HALL

One of our fellow-warriors in the battle for truth and right has planted his feet on the high grounds of victory. On November 27 brother U.A. Hall, a man loved and appreciated by all who knew him, went home to be with the Lord. U.A. was our friend. He had so often given us words of encouragement and then followed them up by standing behind us in our work. How we enjoyed his fellowship! We loved to hear and see him sing, he sung with his whole body. When he greeted his friends (and everyone was his friend) he smiled . . . all over! His health had not been good for several years, but we never heard him complain. He went about his work unhurriedly, enjoying every minute of it. Life was a meaningful experience to him. His hardships and disappointments had served to make him stronger. Although nature had strongly endowed him with a desire to please others, he would not compromise the truth to fill this desire. The only complaint we ever heard about him was that he was too complimentary (what a more wonderful world this would be if this complaint could be made about everyone). He made no pretense to scholarship, but he loved the truth, and he knew well and stood with the Scriptures. He had no message for man other than that plainly revealed in the Bible: for he believed that man needed no other message. In his passing we lose a strong co-worker and a sincere man of God—a pleasing personality, a fine preacher, and a unique character. We thank God that he passed this way.

WASHINGTON AVENUE

Many years ago there was a split in the old Judson church (now Edgewood) in Greenville, S.C. over the theory of premillennialism. The brethren who went out from Judson formed what is now called the Washington Avenue church. The division resulted in an absolute break in fellowship between the two groups. This lack of fellowship resulted in an almost total isolation for Washington Avenue. Until recently there was no communication between it and what we consider faithful brethren in the Greenville area. But Don Lee, when he was in the armed services, and his lovely wife Esther (both members at Washington Avenue) worshipped for some time with the North Charleston church. They were greatly impressed both with the people and the preacher at North Charleston. When Don and Esther returned to Greenville, they were convinced that the differences that had separated Washington

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Avenue had long faded into insignificance. So they, along with the help of Charles Green and others, set about to restore the long-lost fellowship between Washington Avenue and the others in the Carolinas. First, Jim Creech, who preaches for the North Charleston church, was called for a meeting. When Brother Creech arrived, he found a most delightful group, eager to know and follow the New Testament pattern. Secondly, a number of "unity" meetings were arranged between brethren at Washington Avenue and certain preachers and elders in the Greenville area. Out of these meetings grew a strong conviction that there were no significant differences standing between them (premillennialism is no longer believed or taught). Thirdly, we went there for a week-end meeting early in December in an effort to find out the potential and to make recommendations as to a possible full-time preacher. We found that the whole group was ready, and had long been in this state of mind, to stand for the truth, the whole truth, and nothing but the truth. We concluded that there is now no reason why the Washington Avenue church should not be recognized by all churches throughout the Carolinas as a true church, one ready to proclaim the ancient gospel and to strengthen the hand of all faithful Christians. The church has asked that some church or churches send them a full-time preacher to work with them. We consider this an opportunity of a lifetime. The church can furnish a house and $50 per week of the right man's salary. Thus, the door is open for some preacher who wishes to do a great work and for some church who is willing to support him. We simply must accept this challenge and fill this need. Who will send? Who will go?

THE SOCIAL GOSPEL

For many years now certain theologians in denominationalism have argued for a social gospel, a gospel concerned with the welfare of the body rather than with the salvation of the soul. They make the claim, unreasonable as it always proves to be, that if we clean up the outside of a man the inside will take care of itself. We think they have the cart pulling the horse. But in more recent years some of our own brethren have become intoxicated with social ideas. They have evidently forgotten (if they ever believed) that the gospel of Christ is the power of God to save (Rom. 1:16). The gospel is designed to change the heart, and when the heart is changed it results in social change. But social change alone, although it may greatly improve the appearance, never changes the heart. The vast difference between the two can be illustrated by the following incident:

It seems that a barber's convention in a western town was discussing how appearance makes the man. They wanted to demonstrate the truthfulness of their theory and so they appointed a committee to find for them a man. The committee went out on skid row and found a dirty drunken bum. The man was bathed, shaved, massaged, given the whole treatment, and clothed from the skin out in new garments. The hotel manager was so impressed with the transformation that he offered the man a job. The "new man" agreed to accept and to report to work the next morning. When he did not show up, the committee went looking for him. When they found him, he was drunk, dirty, and back in the gutter. They had changed his appearance, but had failed to change the man.

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Change must come from the inside out, not from the outside in. To work such a change, the social gospel is powerless. It takes the gospel of Christ, God's power to save, to change the heart. So when the question is asked, which should we preach, the gospel of Christ or the social gospel? We respond by saying, "That depends on whether we want to change the man's looks or change his heart. If we want to change character, preach the gospel; if we want to do no more to the sinner than to change him from one pigpen to another, preach the social gospel.

BRING ANOTHER

John 1 records the fact that John the Baptist saw Jesus as He walked by one day and said to two of his disciples, "Behold the Lamb of God!" (John I 35:26.) When he made this exclamation the two disciples left him and followed Jesus. One of them was Andrew, the brother of Peter. But Andrew did not wish to follow the Lord alone—he had found the Christ and he wanted to share his good fortune with another. The inspired record says, "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." (John 1:41, 42.) There are two vital lessons here for us: first, the proper function of preaching is to point lost men to Christ—point them to the Lamb of God who takes away the sins of the world. Preaching that does less than this does too little; preaching that does more than this does too much. Second, when one becomes a follower of Christ he should have an intense desire to bring others to Jesus. Andrew brought Peter. Both became apostles. No one should be satisfied with just finding the Savior for himself: the greater good is to find Him and then share Him with another. Have you found Christ for yourself? Are you satisfied to enjoy this great blessing alone? Have you brought another to Him? Who could you bring? Andrew brought Peter . . . and Peter brought thousands!

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IN MEMORY OF U.A. HALL

Jerry Craft, Greenville, S.C.

In a great multitude of men there is one who stands apart from all others. There is no one thing that causes this to be so, but a great number of things. As this is true in mankind in general, so also is it among the family of God. Such a man was brother U.A. Hall.

The spring of U.A. Hall's life began May 3, 1916, in Hartford, Tenn. As his life blossomed into full summer, many lives were influenced by his magnetic personality. Autumn came early for U.A. At the age of 51 he suffered his first heart attack. He never enjoyed good health in the years that followed, though he never complained nor stopped working in the master's vineyard. On the morning of November 27, 1972, the Master called U.A. Hall to come home. Our brother was waiting for this call and on numerous occasions expressed his great expectation of going to that city whose builder is God. As we talked many times together, U.A. would speak of heaven and recall the description given to us by the apostle John of that wonderful place; and he could always make it seem so real; not that it is not, but he helped us to understand it better. U.A. loved life but was not afraid of death. He always spoke of his great desire of one day being with Jesus.

U.A. served the Lord for many years. It is not known for certain when he was baptized, but it was about 1934. His baptizm was at the old Judson congregation, now known as Edgewood in Greenville, S.C. U.A. began his years of preaching at the central Church of Christ in Greenville. This is not the Poinsett Highway Church. This was in the late 1940's or the early 1950's. In the late 1950's, he began preaching for the church in Moore, S.C. Following this work, he moved to Tennessee where he preached for the church at Raven's Branch for one and a half years. On January 5, 1964, he began his work as the first preacher of the Clinton, S.C. Church of Christ. He continued his work there until 1968. It was while at Clinton that he suffered his first heart attack. Because of his health, he had to go home to Greenville for several months after his leaving Clinton.

While at home, not being permitted to work by his doctor, he worshipped with the Edgewood congregation. During this period he taught a class on Sunday night prior to the worship hour. The effects of his teaching is still felt by those attending these classes. In September of 1969, he moved to Tryon, N.C. where he preached until his death.

Since first learning of U.A.'s passing on that sad Monday morning, many things have crossed the screen of memory of the days of fellowship we had together. One of the first things to come to mind was how much U.A. loved the mountains. If you will stop and consider, the great events in the Bible involved the mountains. Abraham took Issac upon a mountain to offer him to God. God met with Moses on the mount to give the Ten Commandments. Much of Jesus's teaching was done on the mountain's in the area where He lived and taught. Jerusalem is called Mount Sion. Heaven is referred to as the new Jerusalem. As the Hebrew writer states it, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem . . ." (Heb. 12:22.) U.A. was able to enjoy his last years in the mountains that he loved. He loved the valley that stretched across his view from his house at Tryon.

U.A. loved the autumn of the year also. As he looked upon the colors with which God painted the forests of the mountains, he praised the Lord. In all things with which he had to deal he found something for which to be thankful. He begged for his fellow Christians to come to see him and especially in the autumn to see the colors. I think it fitting that God took his servant home from the mountains that he loved, and in the time of the year that he loved most. For U.A. Hall, winter has come.

U.A. Hall was a great blessing to so many people. He truly cared for the concerns of others. He wept with those who wept and greatly rejoiced with those who rejoiced. I know personally of the sincere concern that he had for others. On two occasions, he faithfully stood by my side as I waited as my wife underwent surgery. He came to the hospital early so he could read from God's word to us and then pray to God for us. I am sure that he cared for others in this same way. His smile and warm handshake could brighten any sad countenance. As he would say, "My, you're looking good," you knew that he really meant it. It was a warm outgoing personality that he had.

I realize that U.A. has sealed his own destiny and nothing anyone might say now can change what is sealed to be opened in that great day. But as I think of the life of this great soldier of the cross, and realizing he was not a perfect man as none of us are, I call to mind the writings of the apostle Peter in 2 Peter, chapter one. There Peter lists what we call the Christian Graces. Then just down a little, after saying if these graces are in us we will be neither barren nor unfruitful, Peter says that an entrance shall be administered abundantly into the everlasting kingdom. We have seen all of these characteristics in the life of U.A. Hall. His life speaks to us even now as he has gone through the shadows of death to the dawning of eternity saying, Live for Christ. Be a Christian. It is the greatest life."

It is customary to express sympathy to the family of one who has gone from this life. But with U.A., who was his family? Certainly to his beloved sisters at home, Catherine and Legretta, we express our sorrow. But the whole church was his family. U.A. lived alone and delighted in being with those who shared his faith in Christ. So we weep and sorrow with all who knew and loved U.A. Hall. If he could say one more thing to us as we mourn his passing, I believe he would say, "Cry no tears for me." But we can not help it! Our eyes have cried a river of tears for this fallen prince of Israel.

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THEY'VE FOUND A HOME

Howard Winters, Duncan, S.C.

One of the earliest and fondest memories I have is that of my mother singing as she went about in our poverty-stricken home doing her daily chores. One of the songs she sang most had in it this pathetic line: "Little orphan children see a hard time when mother's gone." From her fatalistic outlook on life, I concluded that she had an almost unbearable fear that her own children would suffer the ill fate of being homeless children. But her fears were unfounded. She lived to see all eight of us happily married and with families of our own. But this cannot be said of all mothers . . . or fathers. Many leave their children on the doorsteps of a cold cruel world, some by their own free will and others are forced to by death or some other cause. In all such cases, it is the children who must pay the consequence–they must suffer through no fault of their own. "Little orphan children see a hard time when mother's gone."

What is it like to be a homeless child, moved from one foster home to another at the whims of people who understand little and care less about the child's welfare? There is really no way to answer this question in the fullest sense because of the multiplicity of variables in each case, but here is the story of two such children (two of the more fortunate ones who have now found a comfortable and love-filled home).

Meet Sandy and Danny Rogers, two teenagers who, because they had no home of their own, have had many unhappy experiences–experiences that are in some way typical of the millions of homeless children scattered over the world. This is their story, told to you as much as possible in their own words, mostly by means of a term paper prepared by Sandy which she called, "My Life Story."

Sandy was the youngest of four children (each born just one year apart). She was born in Spartanburg, S.C. on September 24, 1958 to Rufus and Nellie Brown Rogers. Her full name is Sandra Elizabeth.

Danny (one year older than Sandy) was born in Spartanburg County on August 5, 1957. His full name is Danny Ray.

For some reason (unknown to us) Nellie Rogers left her home, husband and children when Sandy was only 18 months old. To care for four small children (all under six years old), while at the same time working to support them, was more than Rufus Rogers could do. To alleviate this situation, the children were placed in a foster home at Travelers Rest near Greenville. It was while they were here (they remained in this home for six years) that a terrible accident happened. It was in May of 1965. While fishing in Berry's Pond, near Duncan, Rufus was drowned. This left the children completely parentless, and from then on (until late in 1971) their situation went from bad to worse . . . and finally to worst. They were moved from one foster home to another until their feeling of security was completely lost. Sandy writes:

"We were then moved to Greenville and lived in another foster home, where we remained for three years . . . In 1969 we were moved to another home in Greenville. Fortunately we remained here (at this time) only five months. The lady with whom we lived was about 66 years old and had very little sympathy or understanding for us. She only kept children until they could be placed somewhere else. She was strict and extremely stern with her punishment. She would punish us, often for the very smallest offense, by making us get on our hands and knees and placing our elbows on the floor. We would be required to stay in this position for two hours or more at a time. During the summer months she often punished us by sending us to our room and making us stay there for a week at a time. Food was not what one would expect either. We had grits, rice, and beans constantly." (We have not had the means to either substantiate or disprove these reports of brutality; we have reported them as Sandy gave them to us.)

In 1969 they were moved to the Children's Center in Greenville for about a year. They enjoyed this period (some sense of security was being restored) and attended the Sans Souci school. They were then sent back to the home where they reported (quoted above) the strict and unreasonable discipline. They were heartsick. Then on June 12, 1970, they were placed in the Connie Maxwell Children's Home in Greenwood. This occasioned a separation of the children. Sandy was extremely unhappy. She ran away. They were then moved back to Greenville and again placed in the strict and unpleasant (at least for them) home until another home could be found. Over the years, other problems had developed: the attitude of the children were reflecting their insecurity. Danny's grades were hitting a new low in school, new homes were getting harder to find, etc.

But as all this was happening, on occasional weekends, the children (especially Danny and Sandy—the older girls were better prepared to take care of themselves and at the time of this writing they are both married) would visit with their aunt (Minnie and C.B. Leonard) at Duncan. And on a few occasions they spent the weekend with their cousin (J.D. and Brenda Rogers, also of Duncan). It was on one of the weekends with J.D. and Brenda in the late summer of 1971 that the crisis finally came to a climax. Sandy tells the story:

"J.D. and Brenda had picked us up to spend the weekend with them. We stayed until Monday morning, at which time Brenda returned us to the Welfare Department. Around 11:00 o'clock our case worker took us back to Mrs.____(The lady who Sandy claims had been cruel to them with her unusual punishment) and she threw us out. I had on a jump suit, given to me by one of Brenda's friends because we had very few clothes of our own to wear, and she would never permit us to wear anything that did not reach all the way down to the knees. So our case worker called Brenda back at 4:00 o'clock and asked if she would come back and get us and keep us until we could be placed with another family. By this time J.D. was exasperated with the whole affair—tired of seeing us moved from place to place without regards to our welfare. And so he and Brenda decided that if there was any way possible they would obtain legal custody of us." The situation had come to a head.

The Rogers, after a few weeks, did gain full custody of Danny and Sandy. Sandy says, "Finally we had a Mom and Dad, someone to love us and care for us. This was something we cannot remember ever having before." After they came to live in their new home, the whole outlook of their lives changed. School work became a pleasure and both are doing exceptionally well. In the first year, Danny increased his spelling grades from an F to an A. They attended services of the church regularly at Duncan, and on October 7, 1971, during a meeting in which Clayton Winters was doing the preaching, they both obeyed the gospel. They are now faithful members of the Lord's church, loved by all who know them, and are well adjusted teenagers.

Sandy concludes: "We know that it all adds up to having someone who cares about us and gives to us the love and understanding we need. We could not ask for anyone to be better to us than J.D. and Brenda are. As far as we are concerned, they are the very sweetest and nicest parents and the greatest Mom and Dad in the whole world!"

And so two unfortunate children have become highly fortunate—they've found a home, a home that gives them love, security, and a chance to become useful citizens of the world and faithful workers in the Lord's church. (Note: we have written this article in the hope that it will stimulate interest in the plight of unfortunate and homeless children and cause others to follow the example of J.D. and Brenda Rogers and open their hearts to provide homes for them.)

CAROLINA BIBLE CAMP - 1972

August 12, 1972 marked the closing of one of the best, if not the best, encampments in the history of Carolina Bible Camp, Inc. It was a truly outstanding camp period from every standpoint.

A total of 204 campers attended the first week of CBC. Several score others had to be moved to the second week and some who could not come the second week had to cancel entirely. Thus the demand opened strong and continued. The second week saw 197 campers participating. In addition approximately 45 staff people worked each of the two weeks. For the entire period some 40 applications had to be rejected simply because of physical limitations; and in addition 20 who applied and were accepted did not come after all.

There was a determinatin to emphasize the Counselling aspect in the 1972 camp. This was done most excellently under the guidance of Wilson and Lil Burton as Head Counsellors, a work they have done for five years.

The Camp Director, H.R. Butler (for the 9th time since 1961) selected an excellent staff and directed them and the campers in a great way. His talks with the Senior Campers opening night each week were very fine and no doubt went a long, long way in the outstanding encampment.

Billy Ringold did an outstanding job as Educational Director as did each of the other department heads. These were H.L. Browning, Kitchen Director; Harold Simmons, Craft Director; Ronnie Ulrey, Assistant Camp Director; C.R. Franks, Jr., Athletic Director; and Fred Eaton as Canteen Manager. Also Dottie Carlisle and Becky Springer did a splendid job as nurses.

In 1972, as in 1971, an outstanding feature was the participation of Paul Southern and his wife, Margaret. Brother Southern was Head of the Bible Department at Abilene Christian College for 19 years up to his retirement in 1971 and Mrs. Southern is a widely experienced teacher in the public schools of Abilene. They really made themselves "part of CBC" and in addition to both teaching contributed greatly to Craft and other activities throughout the camp. Their participating was made possible by a faithful member of the church privately paying their expenses.

Perhaps the greatest feature of the 1972 camp was the behavior and participation of the campers themselves. The real purpose of camp was discussed with the Seniors opening night each week by the Director. This directed their thoughts and aims toward the greatest value to be gained from camp, and away from disruptions of all kinds. It produced a very, very fine participation each of the two weeks.

The staff members were well coordinated and cooperative. There was a spirit of harmony and working that has not been seen before in CBC. H.R. Butler has again been named Director. Additional planning has been going on since then with the aim and hope of making 1973 even a better period than was the 1972 camp. All this is done with the hope of making each and every person attending, campers or staff, a better person going home than coming to camp.

With Carolina Bible Camp having 400 campers plus staff and Palmetto Bible Camp having 432 plus staff we readily see that about 1000 people are involved in this work for Youth in the Carolinas each year.

Carolina Camp's Board of Directors presently are Sam Norman, Chairman of the Board; H.R. Butler, Vice-Chairman; Ed Hill, Secretary; C.R. Franks, Jr., Treasurer; Keith Tripp, and Wilson Burton.

SOUTHEASTERN CHILDREN'S HOME NEWS

Good Progress Continues

We are delighted to report that just a few days ago a fifth child was added to the Southeastern family. Her name is Shanta, and she is three years old. Her picture will appear on the front page of the January **Southeastern News** bulletin, our monthly publication in which we acknowledge all the contributions which are made to the home and in which we give news of interest about the home. As you know, the first cottage is now full. Arrangements were made with Brother and Sister Pippin, faithful members of the Plaza church of Christ in Sumter, to care for Shanta in their home until we are able to build a second cottage. The Southeastern Children's Home, Inc. will be responsible for all expenses concerning the care and keeping of Shanta. We are proud of the five children God has entrusted to our care. We look forward to the day when there will not be just five, but several hundred such children. This is a realistic thing to consider because several children's homes operated by members of the churches of Christ have such numbers of children with them. For example, at last report, the Tennessee Orphan Home of Spring Hill, Tennessee, had nearly two hundred children for which they are caring. We believe that something similar can be done in the Carolinas by Christian people.

We are also happy to report that we have never turned down a child who has applied to us for a home! We sincerely hope that we will be able to continue this record indefinitely. We ask that you, our Christian brethren and sisters, be on the lookout for children needing a home in your communities. When you hear of such needy children, please get in touch with us immediately by writing to us at: 75 Nash Street, Sumter, South Carolina 29150. Better still, please call our Superintendent in Sumter, collect. Brother Hugh L. Palmer's telephone number is Area Code 803 – 775-5854.

For the last several months we have been involved in a fund raising drive. The purpose of this drive is to secure funds with which to build a second cottage. The first cottage is now full. Your response to our appeal has been wonderful beyond words. We stated that when a balance of $10,000 was on hand after expenses the Board of Directors would consider building a second cottage. We know you rejoice with us in the news that as of the first day of December, 1972, our balance was over $11,000. We own land on which to build. The Directors will meet again, on December 29th at which time careful consideration will be given to the building of a second cottage. Substantial contributions will be given to the building of a second cottage. Substantial contributions were received from the Carolinas. Also, liberal donations came to us from many other places including Florida, Connecticut, South Vietnam, Texas, Tennessee, Alabama, Kentucky, Maryland, Mississippi, Germany, and South Dakota. We will keep you posted on the progress made from month to month on the construction work.

Please remember that funds are needed not only to build a second cottage, but to operate it after it is built. It would be less expensive to build a large dormitory and place one person over fifteen or twenty children than it is to build family style cottages, but we know that such would not provide as good care as the family style cottages. Our prime interest is the children. We want to give them the very best care possible. This can best be done in a regular house with a mother and father. This is the modern approach to child care.

Also, we know that the state cares for a great number of dependent children. However, the Lord has laid upon his people the responsibility of caring for the homeless. We cannot look to the state to do our Christian duty for us. We also must be involved in this Christian work.

We solicit your prayers and contributions. Our address is: 75 Nash Street, Sumter, S.C. 29150. Write us today?

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BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: KUMBA, Cameroon, W. Africa—The Cameroon Bible College graduated its first nine preacher students Nov. 25. These nine men received two years of strict Bible instruction and preacher training. Bob Dixon, principle of the school, points out that the work in Cameroon will largely depend upon these native preachers. David Chadwell, Robert Qualls, Jesse Phillips and Dr. Ken Yearwood were the American missionaries and faculty members who addressed over 200 members of the church gathered for the occasion. Plans are presently being approved for the construction of the school at Etam village with an adjoining health clinic. There are presently 60 congregations in West Cameroon.

ROME, Italy—In this Catholic stronghold, the Charles Moore family labors faithfully. The Moores have been in Rome six years, after serving eight years in Sicily. Brother Moore learned the Italian language in working with the people rather than studying it. Over 2,000 are enrolled in Bible correspondence courses, 200 of these during October and November of 1972. The need for Bibles is very acute. Money may be sent to: Charles Moore, Largo Gambassi, 3, 00139 Rome, Italy.

KUALA LUMPUA, Malaysia—Plans are underway to erect the first Church of Christ building in Malaysia. The $50,000 project is sponsored by the Southside Church in Electra, Texas.

ON THE HOME FRONT: ABILENE, Texas—The Herald of Truth radio ministry of the Highland congregation is now being broadcast in the Mandarin Chinese language. The writer and speaker for the program is John Chan, a native of Hong Kong who just recently received his Master's degree in Bible from Abilene Christian College. Another project has recently begun to present the gospel in the French language to millions in many countries who understand French.

JOLIET, Illinois—The Lord's church now meets behind prison walls in the Maximum Security Prison. About 50 Christians worship together and 25 others converted there have gotten out. Numerous others are studying by the Bible correspondence method and should obey soon, reports Samuel T. Lanford of Urbana, Ill.

LUBBOCK, Texas—The World Evangelism Forum of the Sunset Church reports that they have committed sponsors to begin work in every country in the world but seven. The seven countries not having any mission work by the Lord's church are Aden, Albania, Melanesia, Muquayshit, New Caledonia, Saint Pierre, and Yemen.

AUSTIN, Texas—A 47,000 square foot building is under construction at nearby Round Rock, Texas to house the expanding operations of the Sweet Publishing company. The new facility will enable the Christian publishing company to bring all its operations under one roof.

NEW ORLEANS, La.—The Carrollton Ave. bulletin recently carried the result of a Bible survey taken at one of our Christian colleges. It showed that more than half of those surveyed did not know that Luke wrote Acts, did not know who wrote 2 Timothy and almost half of the students did not know who wrote Revelation.

ON THE CAMPUS: NCC, Villanova, Pa.—Construction is now underway on the new women's dormitory. . . . HARDING, Searcy Ark.—Lonnie E. Pryor, 85, Associate Professor Emeritus of Harding College, died Oct. 8 in a Searcy hospital following a brief illness. He taught social science for over 35 years and served as an elder of the church. His son, Dr. Joseph E. Pryor, is Dean of Harding. . . . ACC, Abilene, Texas—The 55th annual Lectureship series will be held Feb. 18-21. . . . Great Lakes Christian College, Beamsville, Ontario—"The Living Way" will be this year's theme of the annual lectureship.

FROM THE "GOOD NEWS": "Do not be overcome by evil, but overcome evil with good."—Paul, Rom. 12:21 R.S.V.

CAROLINA CHURCH NEWS

North Carolina News

TALMADGE L. SOLOMON, Reporting: On June 4, 1973, my wife and I, along with several members of the Friendly Avenue congregation will leave on one of the most exciting tours of the Holy Lands I have ever read about. Brother Dale Smith of W. Chicago, Illinois, will be our tour guide. It has always been a dream of mine to visit the area of the world where our Lord and Master lived and taught His gospel. Now the dream is coming true. Most preachers, like myself, cannot afford the trip, and so wait until we retire and hope someone sends us. By that time, we are no longer preaching and the experience will not benefit us as much. We borrow money for cars, houses, education, and what have you, so why not borrow money to gain valuable experience in a country where the Bible really comes alive?

The tour is so exciting, so different and so inspiring, I want to tell everyone about it. It is an air, sea and land tour using the ship as our hotel throughout the entire trip. What a convenience this is—no one-night stands, no daybreak dashes to the airport, no strange hotels to get used to every night—just one unpacking and we relax to enjoy the trip. We will fly to Greece, board our ship and then visit all the places the Apostle Paul visited on his missionary journeys. We will visit all the Biblical cities of the Holy Lands as well as Alexandria and Cairo, Egypt. This 16-day tour covers all the treasures of Antiquity in the cradle of Christianity. We will travel by ship at night and each morning as we awaken, we will be in a different city ready to enjoy the sights that Paul enjoyed years ago. Cities like Athens, Corinth, Ephesus, Patmos, Nazareth, Samaria, Jericho, Jerusalem, and Bethleham are all included. The trip will be remembered as the highlight of a lifetime.

If you would like to join me as we visit these 7 countries—Greece, Greek Isles, Egypt, Cyprus, Israel, Lebanon, Syria and Turkey, write me at the address below immediately. Space is limited and June is not far away. I believe this trip can be the most helpful experience a Christian can encounter.

High Point

JIM STUTTS, Reporting: The church here sponsored me for the third time to Cameroon, W. Africa for a preaching campaign. Our major thrust this trip was to strengthen existing congregations rather than evangelizing and establishing new works. Ten souls were baptized, while many hundreds heard the gospel for the first time. High Point is enjoying a closer and warmer fellowship than ever before. A gospel meeting, a mental health clinic with Paul Southern, and a leadership clinic is on the calendar for '73. Arnold Moore of Jacksonville, Florida is presently being assisted financially by us for his round-the-world preaching tour.

Weaverville

CARL B. BYDER, Reporting: The new building is now up in Burnsville and will be ready to use in the next three weeks. The Red Oak church is very thankful for all the financial aid it received in putting this building up. The churches which helped were Hendersonville, Gaston Street in Asheville, Gaffney, and Sigbee in South Carolina. Many individuals, some of them not Christians, helped. The man who gave the heating system and the one who poured the concrete and furnished the help to pour it were not Christians. Some brethren have given us a considerable amount of money. The building is paid for, but we need to furnish the classrooms. We already have paint for painting and it will be applied in the next few days.

The Red Oak church is paying for the radio program in Burnsville, which is heard each Sunday at 12:30 to 1:00. Red Oak also supports a radio program at Marshall, which is about four miles from Red Oak. This program is heard twice weekly, Wednesday at 11:45 to 12:00 and Saturday 11:40 to 12:00. Out of state help has come from the Lincoln Park church in Lincoln Park, Michigan.

Fairfield

KEITH TRIPP, Reporting: During the last few months we have begun a work in the state prison unit at Creswell, N.C. We have a weekly Bible class on Saturday and have just been granted permission to have Sunday services once per month. Last Saturday one of the prisoners was baptized into Christ. This makes three who are now in God's family. We have exceptionally good participation in the classes and feel that over the months ahead that many others will both hear and obey the gospel. The church here has furnished a communion set so the Christians in prison can partake of the Lord's Supper every week, even though we can go only one Sunday per month at this time. We know that such a work will be slow and difficult, but we all know that it is a much needed work, not only in Creswell but also throughout the World.

Fayetteville, Helen St.

JERRY HURT, Reporting: We have just completed our first month at Helen Street and four have been baptized and 16 placed membership. We are showing film strips sometimes twice a day due to the enthusiasm created by those who were recently baptized. Remember us in your prayers.

Greensboro, Wendover Ave.

ROY KEMP, Reporting: An unusual and profitable project was initiated during December of 1971 by Bro. Gordon Van Steenberg, minister. He had fifty-one dollars distributed to the church members, and requested that the dollar for each member be used wisely and profitable and returned with its increase one year later.

On Sunday, December 10, 1972, the members returned their dollars and the increases received; the amount turned in was $854.00. One member had increased her dollar 325 per cent.

"This was not intended as a fund-raising project for the church," stated Bro. Van Steenberg, "but as a means of teaching people to utilize the blessings given them by God. It was worked in the manner as were the 'talents' in the Biblical parable of the talents.

"The increase of the money distributed was made wisely and profitably, and all of it will be used for the furtherance of the Lord's work."

Various programs are also being initiated by the church in a special Church-Growth Program; these will be involved with worship, membership, fellowship, youth training, benevolence, visitaion (with a special emphasis placed on a college-campus visitation project with the students at the University of North Carolina in Greensboro).

In addition, congregational projects to assist needy families in Greensboro and among the Indians living in Cherokee, N.C., with food and clothing, are being undertaken. Also, gifts to the aged patients in the Evergreens Nursing Home and fruit-baskets for the older church members, some of whom are hospitalized or confined in their homes, will be distributed.

The main purpose of all these activities, in addition to the growth of the church, is to increase Christianity within the community and greater fellowship and Christian attitude within the church.

South Carolina News
Marietta

JACK ANTHONY, Reporting: The church has brought a house and renovated it for a meeting house. We invite everyone to attend our first singing Jan. 28, 3 P.M. Pray for this new work.

DOUBLE ME IN '73

Many congregations have decided to attempt to double in membership in 1973 and are using the very catchy motto, "Double Me In 73". We have collected samples of much of this material and will be glad to send a packet containing many helpful suggestions to anyone willing to attempt to double the size of a congregation in one year. Write for "Double Me In 73" material, in care of Alan Bryan, P.O. Box 2337, Florence, Alabama 35630.

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CAROLINA CHRISTIAN

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Melvin Williams

(See Page 7)

EDITORIALS

PROFANITY

Either our horizon has expanded or else the careless use of profanity is growing among members of the Lord's church. We have even heard leaders defile their lips by using the name of God irrevently. As James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:10.)

Profanity is a sign of weakness, not of strength. It is a useless, senseless, damaging, embarrassing, degrading, repulsive habit, a habit engaged in only by those who desire to appear stronger than they actually are. It is little men trying to appear big. We read of one man who endured the profanity of another in a public place just as long as he could and then asked, "How much does Satan pay you for all that irreverent and foul speech?" When he was told "nothing," he continued, "You certainly work cheap for a thing which destroys character and makes you less than a gentleman." Lord Chesterfield was right when he said, "A gentleman never swears." Neither should a Christian.

RETURN TO TRUTH

Jesus Christ is truth (John 14:6). But that truth is revealed in the Bible, the eternal word of the immutable God (John 17:17). Thus when one stands for truth, he must stand for that which is revealed in the Bible. Sometimes those with liberal tendencies tell us that this is putting too much emphasis on the Bible and not enough on Christ—that the Bible must be used only as an aid to help us see Christ. But one cannot separate Christ from His word: for His will is revealed in His word. One might as well take a prescription to a pharmacist and tel him that his trust is in the doctor, not in the prescription, that the pharmacist is to use the prescription to know the doctor. How ridiculous! The prescription gives the doctor's remedy And so it is with the Bible: it gives the Great Physician's remedy for sin. To "know" the Physician is not enough we must apply His remedy, and His remedy is revealed in the word of God One cannot follow Christ without following the word; nor can he follow the word, in the true sense of the term without following Christ. Thus man' great need is to return to truth—retur to the truth revealed in God's word.

Matthew Arnold once wrote: "T the Bible men will return, and why Because they cannot do without it Because happiness is our being's en and aim, and happiness belongs t righteousness, and righteousness is revealed in the Bible. For this simple reason, men will return to the Bible, jus as a man who tried to give up food

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thinking it was a vain thing, and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing, and he could do without it, would return to sleep."

So may it be!

CHRISTIAN INFLUENCE

The Lord never intended for the actions of His people to be determined by the opinions and prejudices of the world; rather His design calls for them to follow Him and His direction and thus to change the world to His way. Many churches and individuals have forgotten this simple lesson.

We knew one church several years ago who refused to permit blacks to worship with it. The reason: the community did not and would not approve a desegregated church and the presence of blacks would thus create a bad image for the church. The church thus let the community determine its actions, and thereby put itself into the position of contributing to the evils of racism. Rather than making such a lame excuse, the church should have asked, "What actions or attitude does the Bible teach for Christians—what is right in this matter?" And when truth and right are determined by the Scriptures the church (or anything or anyone else who professes to be guided by Christian principles) should stand there, regardless of the image it might create. We must never do wrong to get the world's approval. Jesus did not send us to be converted by the world but to convert the world. He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.)

Suppose our missionaries in India were to reason: "We have to practice the caste system or the church would create a bad image for itself." Now we are not speaking of unchristian opposition, rabid revolution, or violent overthrow: we are concerned only with Christian practice. No one should support a missionary or a church which practices the caste system. We are not sending missionaries to India to please the communities: we are sending them to preach and practice the truth and thus to convert the Indians to Christ, not to have the missionaries converted to the caste system.

We can never reach the world for Christ by letting the world determine our actions. We must practice truth and righteousness regardless of the cost. And by so doing we can set an example for the world to follow. Christ sets the standards for His people. So in race relations (or any other matter) we need not ask, "What will the community think?" We need only ask, "What does the Lord will?" When we know the Lord's will we know our obligation. And that we must do, regardless of the image it might create. It seems to us that the only image the early church tried to make was that of a group of people dedicated to following the Lord—of being the light of righteousness in a world of evil. The influence of a Christian is felt, not when he compromises with the world, but when he practices the truth and sets an example for others to follow. We are the light of the world when we let righteousness shine through us, not when we are reflectors of the world.

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GO . . . COME

The Lord in the Great Commission enjoins, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) Here going and preaching are joined together. We cannot preach without going and there is no valid reason for going unless the gospel is preached. The gospel is God's power to save (Rom. 1:16.) It is the good news of Christ's coming into the world, His virgin birth, His perfect life, His vicarious death, His prophetic burial, His victorious resurrection, and His glorious ascension back to take His seat on the right hand of the Majesty on high. When the gospel is preached, the Holy Spirit, through the preached word, reproves (or convicts) the world of sin, or righteousness, and of the judgment to come. (Cf. John 16:7-13.)

But the Great Commission does not stop with preaching—does not stop with going into all the world and convicting the world of sin. Gospel preaching, when it convicts of sin, invites the sinner to come to the Savior and receive the forgiveness of all sins. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.) John, as he closed Revelation, re-emphasized this invitation by saying, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.) Thus our commission is to go preach the gospel. When the gospel is preached, men will be convicted of their sins. When they are convicted of their sins, they are invited to come to the Savior for complete, total, and absolute forgiveness. The gospel does not make sinners; it invites sinners to come to the Savior for salvation. Thus when Christians go sinners come.

First spirit: "Wake up John, it's the judgment day."

Second spirit: "Don't bother me, Sally, we can slip in after the third song like we have always done." —Sel.

A thief entered the home of Matthew Henry, the well known commentator, and stole his purse. Henry wrote in his diary, "Let me be thankful; first, because I was never robbed before; second, because he took my purse, he did not take my life; third, because although he took all I possessed, it was not much; and, fourth, because it was I who was robbed, not I who robbed."

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ONE MOTHER'S VIEW

Sarah Key, Chester, S.C.

A compromising mother once said, "Well . . . I used to fool around when I was young, too, but that was all just kid stuff." An embarrassed laugh followed.

The Bible doesn't allow free rein in anything carnal just because a person is at a certain age or stage of growth or learning.

The Bible condemns sin in anyone . . . ignorant or wise, old or young.

A daughter, being reared by this same compromising mother may be allowed to "fool around" with her friends and dating partners. The same may be true of sons who are expected and allowed to "experiment" with the new and very grown-up feelings of excitement that the opposite sex can so easily arouse at this age. Is something the Bible strictly reserves for marriage partners really kid stuff? Or is that "kid stuff" title a childish wrapping designed to hide a Pandora's box full of evils?

Could a mother possibly be pleasing to the Lord if she has not prepared her daughter or her son to deal with these new and exciting emotions of the teen years? Yes, the son is also the responsibility of the Christian mother. Even though fathers must be called upon for counsel now and again, the daily and habitual training will come through the mother in the home that pleases the Lord.

Could a father possibly be pleasing to the Lord if that father does not be sure that his children's Christian education is not being neglected on a daily, in-the-home basis, including special helps and words of appreciation to the responsible mother?

Is it not sin when we shrug and say, "I don't know how to handle a thing like that. Anyway, it's only kid stuff and I know they'll settle on one person one day and all this will be in the past. After all, they're only young once, and I know they know not to go "too far", so I'm not really all that worried about it?"

If the kid stuff does not eventually produce a child conceived in sin, does that mean that sin was never committed?

Passionate kissing and fondling of the body are no more allowed by the teachings of the Bible than the sin of sexual intercourse between anyone other than marriage partners. Petting, as it is called today, is not an end in itself, but rather a prelude. Sometimes it may be ended while both partners still feel "safe", but often, even between non-Christian partners shame must enter before one will call a halt and prepare again to face one's parents. How much preparing then must be done each time for a young Christian to be able to face the Lord?

To place the rest of the blame where it rightly belongs; Is it not sin when young people **will not** keep their emotions and sensual desires under proper control for the love of Him who hung for hours on the cross for these very sins?

Christ didn't just die for the hardened criminal. He died for the women who did not train her children up in the way they should go, and the "good neighbor" down the way who will give you the shirt off his back but will not study his Bible. He died for the ignorant and the "worldly wise", and for the "ants" of the world and for the sluggards. And He died for the confident teens who just **know** that they know what they're doing every minute! And who resent so much those adult lectures about something as "innocent" and "short-lived" as this "kid stuff" that can only be enjoyed in its newness at this young age. But, young people, if you desire to play with this kind of fire, think a minute.

Kid stuff, in reality, **was** stuffed animals to sleep with and to give you peace of mind when the lights went out at night and you were three years old; **kid stuff was** the Saturday morning cartoons allowed on your home television set; **kid stuff was** having to drink your milk; **kid stuff was** forgetting in fifteen seconds flat how very much you hated the kid next door!

Kid stuff starts to **go** when **maturity** begins to **creep in**, both into the body and the mind. When you begin to be able to hold a grudge; when you begin to be concerned over the shape of your body; when a certain fad possession, still unpossessed by you, creates an inner turmoil of anguish equal to that caused by a major catastrophy, and when you begin to desire a dark corner and a member of the opposite sex to share it with you, even once!

Parents, if you have a shrugging attitude toward this portion of your children's lives, and if there are periods of time when you are not sure where your children are, and if you leave a major portion of their decisions for them to decide alone, then you are (1) either hoping against hope that they will be safe in the long run and are unwilling to put the needed time in their complete training toward Christian perfection; or (2) you are allowing, against your better judgement, actions that you once partook of yourself, feeling it would be unfair to require more of your offspring than was required of you in your youth.

This is wrong and foolish. Past sin is forgiven with repentance, and the training of your child is expected of you by the Lord. You will either be acceptable or not in this responsibility on the day of judgement. The way you were raised is not the pattern to follow unless the pattern that your parents used was the Bible.

It's not too hard on a young person to be a Christian teen. If you love them you will require a Godly life. And if they are taught to love the Lord they will appreciate for the rest of their lives the training they receive. Today's young people should be found busy with home, school and church responsibilities, and wholesome and active recreation. They will soon be adults themselves, with all the privileges a good marriage affords. And the training of their own children will be so much easier for them if the life they were trained to live was godly.

THE CAROLINA LECTURES

James Montgomery, Columbia, S.C.

The twenty-ninth annual Carolina Lectureship will be hosted this year by the Shandon Church of Christ in Columbia, S.C. during the first full week in April. The lectures will begin on Monday night, April 2, and close on Friday night, April 6, 1973.

Our featured speaker for this year's lectureship will be Brother Virgil Trout of Oklahoma City. Virgil is well known in our brotherhood as an able and well-balanced preacher of the world. He will begin each day's schedule and will be the main speaker each evening. Our theme for the lectures will be **Communicating the Gospel in the 20th Century**. What the gospel is how it relates to man's needs, and some of the problems in communicating the first century gospel to the 20th century man will be discussed. We believe that Virgil Trout can show us by his own example how to effectively communicate God's truth in this age

Some other features of this lecturehip will be: (1) A book review period ach morning in which each reviewer vill review four or five books which vould be of interest, with time alowed for questions and discussion rom the audience; (2) A Preacher's vorkshop in which various aspects of ninistry will be discussed, exegesis of lifficult passages of scripture given, nd other areas of interest.to preachers nd church leaders; (3) Two different lasses during each day for women.)ne of these will be a teacher-workhop type of class, the other will be a liscussion of various activities and roblems peculiar to women in the hurch; (4) A period each evening of vorship in song (about 30-40 minites), in which a different song leader vill be asked to direct each evening. he open forum will be held, with periaps a panel-discussion type of format art of the time.

The Columbia Churches plan to furnish food and housing for brethren from out of town.

Some of our objectives for this Lectureship are: (1) To provide a format that will be helpful to every one who comes. We want to meet the needs of our brethren as much as possible by having a program that will really give them something (2) To promote fellowship between the churches in the Carolinas (3) To make it as interesting as we possibly can by variety, by having as much audience participation as possible, and by fitting the speakers to the subjects in such a way so as to have the best quality possible. We have an outstanding speaker in Virgil Trout, but we also have a lot of good men right here in the Carolinas and we want to use as many of them as we can. We hope to have an outstanding Lectureship this year, both from the standpoint of quality and attendance.

Southeastern Children's Home News

SECOND COTTAGE TO BE BUILT

From previous news reports you are ware that the first cottage of the outheastern Children's Home, Inc. in umter, is filled to capacity. Nine peole now live in this cottage. They are ur five foster children, brother and ister Warren Gregory, our houseparnts, and their two children. It has een evident for some time that if we re to provide a home for the children ieeding our services, a second house hould be built. We placed this need efore the brethren through these articles in the **Carolina Christian** and by neans of our monthly newsletter, **outheastern News.**

The Board of Directors met in Sumer, on December 29 and were informed by Brother Hugh L. Palmer, ur treasurer, that the response to our ppeal for finances with which to uild had been substantial, and that our balance was well over the $10,000 mark. With this information and with the knowledge of the pressing need for a second cottage before us, the Board unanimously agreed to build a second cottage. Property on which to build this second cottage has been owned by the home for a number of months, it being a part of the original land purchase. The land is fully paid for. We anticipate no difficulty this time in securing a loan because our payments on the first house have always been on time, and we are better known by the lending institutions of Sumter. Therefore, construction is expected to begin immediately.

We are deeply grateful to you for the support you give to this work. Without it we could not care for the children now living in the home. We could not expand with a view to caring for more children. Your continued support is definitely needed for construction of the second cottage and the care of the children who are now with us and who will come to live at the home. Donations may be sent to: Southeastern Children's Home, In., 75 Nash Street, Sumter, 29150. All donations to this work are tax deductible.

The child who has come to live with us most recently is Shanta. She is three years of age. Shanta comes to us from North Carolina. Her mother is quite ill, and unable to provide for her. Shanta's brother, Felton, and sister, Selina, have been living in the home for a number of months. Shanta's mother wanted to make arrangements whereby these three children could be reared together as brothers and sisters should be reared. We are pleased to be able to provide for these three wonderful children, a home where they can grow up together. If you should learn of any other child needing a home, please write us immediately.

At the meeting of the Board of Directors on December 29, we were happy to have with us Mrs. Ruth Towr send, Consultant, Family and Chi dren's Services, South Carolina Depar ment of Social Services. Mrs. Towr send was very complimentary of th home, especially of the cottage cor cept. She said that this is the way tha is presently recognized by the autho ities in the field of child care as th very best way of serving children wh come to us in need of a home. Mr Townsend is the person through whor we secure our license from the State c South Carolina for the operation c the home.

Houseparents will be needed for th second cottage. Our child care can b no better than the parents who liv with the children. It is of utmost in portance that we select houseparent carefully. If you would like to serve i this capacity, or if you know of a cou ple who would be good in this work we would be happy to hear from you The couple selected must be faithfu Christians who love children, and wh can give of themselves unselfishly i the care of homeless children.

MELVIN WILLIAMS

David Pharr, Rock Hill, S.C.

The brethren in Rock Hill, S.C. consider themselves very fortunate to have Melvin Williams working with them. Brother Williams has been in Rock Hill since March of 1966. He began when the Crawford Road Church was meeting in a private home in Fort Mill. Soon afterward he led the way to rented facilities on West Main in Rock Hill. In 1969, a beautiful meeting place was constructed on Crawford Road.

Brother Williams was born at Midland, Texas in 1942. He was born again in 1961 and began worshipping with the Lee Street congregation. in Midland. He started preaching in 1963 and began full-time church work whe he moved to Rock Hill. He is marrie to the former Dorasene Williams. Thei children are Melvin, Jr. and Donna.

The Charlotte Avenue Church i Rock Hill, which sponsors brothe Williams' work, holds him in high es teem. He is appreciated as an unselfis and zealous worker.

The Crawford Road Church nov has 20 members. Most of these ar women and teenagers. Last yea Brother Williams taught and baptize Iruka Alphaeus, an exchange studen from Nigeria. This is the only othe adult male in the congregation.

BROTHERHOOD NEWS

James Stutts, High Point, N. C.

ON FOREIGN SOIL: MOCAMBIQUE, E. Africa–Contact has been made by missionaries with a religious group of 8,000 who call themselves the church of Christ, reports Gary F. ohnson. It is felt that the influence of Christians in neighboring Malawi is responsible for the existence of this group. INDIA-A recent campaign lasting one month was resulted in the conversion of 921 souls. Australian preacher Claude Guild led the campaign throughout the country while local brethren prepared the villages for the preaching. ZIPACON, Colombia–The church here meets in the home of two unmarried sisters, and recently threats have been made by demonstrators. Two visiting preachers conducting worship in this home were requested to leave or be killed. Catholics are the demonstrators, who slashed the missionaries' tires before finally leaving. ADDIS ABBA, Ethiopia–After preaching in many buildings of different sizes, under trees and in fields, Lyle Leach taught the Word in a bar, during a hard rain in the city of Laku! CARDIFF, Wales–The only true church of Christ in this country now has its own meeting place–a former denominational building.

ON THE HOME FRONT: MURFREESBORO, Tenn.–The Bellwood church has agreed to spearhead an effort to translate and publish Bible School material in every major language of the world. AUSTIN, Tex.–The **Firm Foundation** church directory for the U.S. reveals that we now have approximately 11,576 congregations. Jimmy Lovell, editor of **Action** estimates we have some 5,000 fully supported preachers. Whether or not we have 2,500,000 members as is often quoted, is difficult to figure. We have three or four TV programs working toward nation-wide coverage. World Radio and the Herald of Truth programs are endeavoring to span the globe with the gospel.

ON THE CAMPUS: AAC, Abiline, Tex.–A new Mission Center for brotherhood missionary information and research has recently opened . . . ALABAMA CHRISTIAN, Montgomery, Ala.–Willard W. Willis, professor and minister to area churches was killed last Sept. 28 . . . COLUMBIA CHRISTIAN, Portland, Ore.–CCC has achieved candidacy in the Northwest Association of Secondary and Higher Schools . . . HARDING COLLEGE, Search, Ark.–The H-C Bible department has revealed that 624 students are either seriously considering mission work or have already chosen a field in which to work.

FROM THE GOOD NEWS: " . . . Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21.)

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CAROLINA CHURCH NEWS

North Carolina News

JIM STUTTS, Reporting: Since the first of the new year we have been blessed with four responses—two rededications and two baptisms. Never in the history of the church here has their been more zeal for the master. After months of work, we have launched "Operation Organization", a program designed to evangelize and to also edify the church. We have just begun a highly organized personal evangelism class we call "The Good News Broadcasting Company." This year's plans include a Mental Health Clinic with Paul Southern (Mar. 11-16); a gospel meeting in June with a Brother Cook; and a "Growing in Christ" series in October with Rhoden Presnell. We believe this will be our best yet and we wish the same for all congragations!

From The Bulletin

WHAT WOULD JESUS DO? That is what my Bible class teacher would tell us to ask when faced with some choice in a matter of judgement or conduct. I tried it, but for some reason it did not help me. Maybe it does you . . . if so, don't let me spoil it for you. Somehow, though, I could never imagine Jesus ever getting into the predicaments I do. When I try to think of him faced with the same decisions I am in it is just out of place. I always conclude, "he would not have done what I did to get here in the first place – so how can I see him in my place?" That led to either do what I wanted to do anyway, or else, very reluctantly not do what I wanted to do. The result is that neither decision is one that is committed to Christ.

Instead of asking, "What would Jesus do in my place?", it has more power to remind myself of "What Jesus **has done in my place!**" (cf Ga 2:20, Rom. 5:8, etc.) That may seen unrelated to the decision at hand, bu I am convinced that it is the real issue You see, in most (if not all) matters o judgement it is a conflict within m between the "mind of the flesh" an "the mind of the spirit." The mind o the flesh can say "yes" or "no" just a surely as the mind of the spirit. Whe it makes the decision it is still a fleshl decision, even if it is the morally righ one. (Read Rom. 8:1-8.)

When I ask, "What would Jesus d in my place?" I am trying to substitut Jesus in the place of my flesh. That i not what Jesus came for or wants us t do (2 Cor. 5:16). When I remembe what Jesus did for me, I am committing my flesh to Jesus – that is wha he wants (Rom. 12:1-2). My flesh actually chills at the memory of his lov for me. It is not only my judgemen that is swayed – but my will i changed by his love. "The love o Christ controls us, because we are convinced that one died for all, therefor all have died. And he died for all, tha those who live might live no longer t themselves, but for him who for thei sakes died and was raised". (2 Cor 5:14-15, RSV.)

Church McGe

South Carolina News

Monchs Corner

T.C. WILLIAMS, Reporting: The Berkeley Church of Christ began meeting October 1, 1972 in the elementary school cafeteria in Moncks Corner, following a mission meeting by the North Charleston Congregation. North Charleston has hired a young preacher a graduate of Texas A & M and the ston Road School of Preaching to rk with us. An active program of rk is well under way. This small ngregation has the potential of ching over 7,500 people as Berkeley the largest county in the state and ıtains several towns besides Moncks rner.

We need a permanent home to be ore effective in this mission field. th North Charleston supplying the eacher and our contributions aver- ng over $100.00 per week, we could ance the construction of an ade- ate building, provided we had a ct of land. Suitable property is rce and expensive. The best buy we ve found is a four acre tract on the w U.S. highway 52. At $12,000, will u help us buy this?

This is an appeal to help us quickly ch out more effectively and not for ntinued support. Send contributions Berkeley Church of Christ, P.O. x 26, Moncks Corner, S.C., 29461.

Hillsville, Virginia

FRED EATON, Reporting: The Congregation here is progressing reasonably well. We are looking to the future with much more optimism than ever before. Since moving here a little over four years ago, there have been twenty baptisms, and twenty-five or possibly more who have made confessions of wrongs. We have made about four thousand dollars improvements on the building, more or less, and are in the process of installing a new heating and air-conditioning unit in the building. There is much, much more to be done and with the cooperation that is being manifested here we are sure that it will be done soon. There is a great need for a sound gospel preacher in Welch W. Va., about 33 miles north of Bluefield to work full time. If any one is interested please write to Bro. Rolfe Coulson, Box 122, Coalwood, W. Va.

LETTERS TO THE EDITOR

uth Hill, Va.

Just received the December issue of **rolina Christian** and, as usual, I did t put it down until it was complete- read. I deeply appreciate the article ncerning “Racism” and “Liberal- n.” It is a sad commentary on the otherhood that all do not have this titude. Two articles especially caught y eye. (1) “Dawn of a New Age” by .Z. Kemp, and (2) “Reply to Ques- ons Answered” by Keith Tripp. I do not desire to be a critic nor to be at odds with my good brethren in the Carolinas, but, in love and humility, both articles carry a degree of error.

In “Dawn of a New Age” the author seems to indicate that there will be signs given to herald the so-called “Last Days.” Matthew 24:7 is given as supporting evidence. The brother makes two mistakes: (1) Matthew 24:7 refers to the destruction of Jerusalem, and (2) there are no “signs” to herald the approach of Christ’s second coming. (Cf. Matt. 24:35-51.) Also, if the context is closely examined it will appear that the passage in Isaiah 51:6 is also misapplied.

As to “Reply to Questions Answered” one must agree with the “Editor’s Note” that Brother Tripp has “missed the point.” More could be written but I do not wish to waste val-

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uable space. It is a pleasure to read Carolina Christian.

Signed: Ron Wilson

Florence, Ala.

Your article about us (A New Paper, Dec. 1972) in your excellent magazine is just wonderful. I am deeply grateful to you and hope I may be able in some small way to repay your generous kindness . . . Our circulation **(The World Evangelist)** is growing rapidly. I am grateful to God for this response to the paper. You will help us, I am sure, to increase the circulation. You have a slight error in your article regarding the subscription price. You stated the foreign rates. The rate for the United States is $3.00 per year and $5.00 for two years.

—Signed: Basil Overton

Memphis, Tenn.

I am at the present attending the Memphis School of Preaching and will begin work with the East Columbia Church of Christ in February. I have a request: about a year ago I became i terested in manual communicatic with the deaf. My wife and I are ab to communicate with the deaf, but v are still very slow. We intend to co tinue this work in Columbia. I wou like to find a Christian within drivi distance of Columbia who would co sider either interpreting our regul services, or who would help us co duct special services on Sunday afte noon. There may be a Christian Columbia who has the ability to inte pret a sermon. Often deaf parents w have a child with normal hearing. teach the Wednesday night deaf cla at the Jackson Avenue church here Memphis and do my own interpretin but it would be better if I could ha an interpreter until I become mo proficient. The Lord willing, I will b gin offering special services for tl deaf as soon as we are settled Columbia whether I find an interpret or not. For the time being I can t contacted in care of Darwin Cherr 7600 Edgewater Drive, Columb 29204.

—Signed: Larry A. Jelle

DEFEATING DEFEAT – AN ILLUSTRATION

Howard Winters, Duncan, S.C.

Defeat seems to be a necessary part of man's life. No one completely escapes it. But often someone asks, "Why do such things happen to a Christian?" This question reveals either an improper attitude or the wrong view of earthly problems. Those who ask fail to see the blessings defeat can bring. It can be the means of determining the character (the metal) of a man. Some are defeated by defeat; others defeat it. Job stood firm for God, even when all that he had was destroyed (Job 1 and 2). The important thing is not defeat itself, but what we do with it or what we let it do t us.

Paul said that there were time when he was "cast down, but not de stroyed." (2 Cor. 4:9.) This is anothe way of saying that, although he ha suffered seeming defeat, he had neve really been crushed by defeat. He ove came defeat by using it as a steppin stone to higher grounds or bette things. This we can all do—do if w believe in God and trust in His pro vidential care. What appears to us a defeat may in reality be God's shor cut to victory. The following is an i lustration of how defeat can be turne to victory, although we are not sayin

at God over-ruled in this particular
se:

When President Dwight D. Eisen-
wer suffered a heart attack, Vice
esident Richard M. Nixon was sud-
nly thrust within one heartbeat of
e presidency. Later when Eisen-
wer finished his second term in of-
e, the Republican party was almost
animous in its selection of Vice
esident Nixon as its standard bearer.
ran a close race, but was defeated
less than one percent of the votes
John F. Kennedy. Vital to the in-
rest of this illustration though is the
ct that he carried his home state of
lifornia—he was California's choice
r the President of the United States.
is narrow loss almost assured him
e nomination again in 1964. So
oking around for a political base
om which to work, he went back to
s own people and decided to run for
vernor of California (thus using the
vernorship as a stepping-stone to the
esidency). But the results are well-
own: in 1962 Californians delivered
n the most stunning and embarrass-
g defeat in American politics. The
ry people who had voted for him as
esident now overwhelmingly reject-
l him as governor. After this cruel
efeat nearly everyone (even Nixon
mself) marked him off as a loser and
onsidered his political career ended
rever. But time has a way of chang-
g things and this defeat eventually
came the means of his greatest vic-
ry.

Suppose Richard Nixon has been elected as governor of California in 1962. He would have most certainly been the Republican's nominee again in 1964. But that was the year of Lyndon B. Johnson, and, in our judgement, no man living could have beaten him then. Richard Nixon would have gone down to another crushing defeat, this time by a large majority, and his last chance for the presidency would have been lost. But he was defeated in California, and for this reason he was not chosen (was not even in the running) in 1964. By 1968 he was again the inevitable choice of his party. This time he won the presidency by a very small percentage of the votes, California again voting for him. This time he won because he had been defeated in 1962. His worse defeat was in this way turned into his greatest victory. (In his second election to the presidency, President Nixon won by one of the largest majorities in history, carrying all but one state and the District of Columbia, thus adding another exciting chapter to this illustration.)

We believe that defeat in the life of a Christian can be used by God for similar purposes. Defeat defeats only those who permit it to defeat them. Those who overcome make it a means of victory. Thus we must not be defeated by defeat. As it was with President Nixon, so can it be with us. In the hands of God, defeat can be the means of our final victory.

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EDITORIAL BOOK VIEWS

Sermons On False Doctrine, by John Harris. C.E.I. Publishing Co., Athens, Ala. 96 pages. Paper $1.25.

John Harris (who is said to be the tallest preacher in the brotherhood—he measures six feet seven) stands tall when he rises to preach the gospel—few men can equal and perhaps none can surpass him. This book contains 25 short sermons and four briefs (and an additional one by Benjamin Fudge on "The One-Cup Doctrine"). They are usually greatly condensed (and the word "friend" is repeated so often that it becomes monotonous) and not in the form the author would deliver them. But they are virtually a compilation of Scriptures on the 20 or so false doctrines refuted. You will find here many Scriptures you did not know was in the Bible on that subject.

BOOKLETS. The following four booklets are published by The C.E.I. Co. They are all well bound (heavy paper) and are beautifully in appearance. They sell for .50¢ each or $5 per dozen. And each is appropriately called "A Little Book on a Big Subject." **Theistic Evolution**, by Gordon Wilson. 38 pages. A much-needed study on a subject that many brethren are getting dangerously close to accepting (some have already). The author refutes it kindly but without compromise or sympathy. While dealing with the subject both Scripturally and logically, he says what needs to be said in a sensible and readable manner. Right to the point. **Speaking in Tongues** and **The Grace of God**, by Edward Fudge. 35 and 26 pages respectively. Both of these are first class studies on the subjects, setting forth the truth in a way that admits of no misunderstanding. Many are being misled on the former and most of us have never really seen the beauty of the la ter. Both fill a definite need. **Inspir tion of the Scriptures**, by Hom Hailey. 26 pages. A marvelous sermo preached by the author in Athen Ala., on our God breathed Book. It rich with truth—more than one woul expect in such a small package.

BIBLE CLASS MATERIAL. Th two following class books are pu lished by C.E. I. **The Bible Backgroun of Missions**, by Robert L. Van Zile. 4 pages. .50¢ each. Eleven studies in ou line form showing that the basic co cept of the whole Bible is missio ary—a Bible survey from the stan point of missions. A terrific and Scri tural study. **The Silent 400 Years**, b J. Edward Nowlin. 60 pages. $1 each Nine lessons on the historical perio between the Testaments, has com pressed into these 60 pages—up to 13 questions at the end of the chapter

Preacher Aflame!, by Donald E. De maray. Baker Book House, Grand Ra pids, Mich. 89 pages. Paper $1.25.

The heart of four lectures by th author dealing with the preacher an his work. The four sections are head ed, "The Incendiary," "The Commun icator," "The Listener," and "The Ex positor." While it is not all true to th Bible, it could well help put a little fir into your preaching.

Living Is Now, by D.A. Blaiklock Baker. 127 pages. Paper $1.50.

A look at some of the complexitie and problems of man with a view t offer help. Contains some very usefu suggestions, especially for those wh do some counseling. Gives many in sights to the possible reason behin some of our actions and reactions.

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ol. 15, No. 3 March 1973

Shandon in Columbia

Host of the Twenty-ninth Annual Carolina Lectureship

(See Page 6)

EDITORIALS

THE CAROLINA LECTURES

There is no doubt about it: the Carolina Lectures is one of the most vital events in the Carolinas. This annual lectureship has continued now for 28 consecutive years, and its contribution to the Lord's work is immeasurable. This year the lectures are to be hosted by the Shandon congregation in Columbia, S.C. (see additional information elsewhere in this issue). We urge everyone who can to go, especially elders and preachers (churches would do well to send them). If you do not have time, make time. If you do April 2-6 could well be the most enriching week of your life. No one could sit at the feet of a man such as is Virgil Trout of Oklahoma City, Oklahoma and not come away with a deeper faith in God, Christ, the Bible, the church, and the Christian life. Add to his contribution that of 20 or more Carolina preachers and it all adds up to a delicious treat indeed, one you cannot afford to miss. We will be disappointed if we do not see you there . . . for the whole week.

TWO PREACHERS BAPTIZED

Marvin Bryant's "Monthly Report" informs us that Jerry Cobb, a 34-year old Baptist preacher in Asheville, N.C., was baptized into Christ around the middle of December. Marvin writes, "Jerry was introduced to me by Paul Murphy, a fine Christian in Asheville. Brother Murphy met Jerry in late October and in conversation with him learned that there were some areas of doctrine and practice where he was not fully in agreement with the Southern Baptist denomination. Brother Murphy loaned him **Life In The Son** by Robert Shank and upon my recommendation purchased and gave him a copy of **The Church of Christ** by Thomas W. Phillips. Brother Murphy told me about him at the lectureship at Harding College in late November and begged for my assistance at the earliest possible date. Jerry and I spent Saturday afternoon, December 2, in study, and then Brother Murphy drove him across the mountain to Knoxville on Tuesday night where he heard me speak on "Restoration Christianity." Two weeks later when I was able to get back to Asheville, he was ready to be baptized. Brother Cobb is a sincere man. He is a great lover of truth and is well educated. Someday he wants to go back to the classroom and get his doctorate in theology."

On Friday afternoon, January 26, it was our privilege to baptize Noah J. Rosemond, Jr., a young Baptist preacher from Greenville, S.C. Wayne Hudson, of Duncan, had been studying with Noah at the plant where they work together. Wayne gave him a copy of **Nichol's Pocket Bible Encyclopedia**

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Howard Winters, Editor

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and invited him to have a talk with us. When we met him, we soon learned that he was most receptive to the truth and very eager to learn and follow the Bible. We gave him a copy of our tracts, **Why I Am A Member of the Church of Christ** by Brownlow, and some other material to study along with his Bible. Two days later he called and wanted to be baptized immediately for the remission of his sins. Noah is a capable young man, though not formally trained, and we are certain that he has a bright future in the Lord's church. At the time of this writing he is worshiping with the Duncan church.

The kingdom is marching on!

JESUS AND RACE

Not that it matters any, but let us uppose Jesus was white. And let us uppose that He had the attitude toward the different races that some of His professed followers have (and I grant that this is a mindful to suppose). We would then expect to read where He said (perhaps in John 4), "I have no prejudice toward blacks and other races but **they** should stay in **heir** places. I do not consider myself uperior to **them**, but God did place a urse of slavery upon the blacks and it would therefore be wrong to treat **hem** as equals. I love **them** but I would not eat with **them**. I am deeply oncerned about **their** welfare (and I will send missionaries to convert **them** in Africa), but I would not have one of them in my home and to have children f different races live in the same ouse would be out of the question. I ersonally would not mind being near them, but when **they** come in **they** always cause trouble—the community ist will not accept **them**. I will die on the cross for **their** sins but I will not worship with **them—they** should start their own churches and keep away om the whites: for, after all, the whites are superior to **them**." Can you stretch your imagination far enough to conceive of Jesus expressing such attitudes? Can one be a Christian and hold attitudes contrary to the very nature of Christ? Have you expressed, or do you hold, any of these attitudes? Are you a follower of Jesus?

ANOTHER NEW TRACT

It looks as if brethren in the Carolinas may be waking up to the value and possibilities of Scripturally sound tracts. In addition to the Win-More series (being developed by the editor with the help of Clayton Winters and Everette Morefield), several have mentioned to us that they are preparing and plan to publish some tracts. We are pleased with such efforts, and we think churches should support all of them by purchasing and distributing every useful contribution. One who has put his plans into concrete action is Olan Hicks of Aberdeen, N.C. We mentioned his first tract in our February 1972 issue. He has now written and published another one. It is called "What 'Key 73' Really Is." It gives four basic reasons why members of the Lord's church cannot join hands with "Key 73." It is not written to discourage more activity on our part this year, not even to suggest that we should not take advantage of the opportunities "Key 73" may open to us, but rather to show that we cannot Scripturally take part in the "Key 73" movement

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itself because of its denominational concepts and purposes. It also clearly shows some of the differences in the Lord's church and denominationalism. The tract is printed as a six-page folder and sells for $6 per hundred. Order from the author at P.O. Box 1176, Aberdeen, N.C. 28315. (If you are interested in purchasing some, you may request a free copy for inspection.)

MORE CONCERN

A lack of concern among members of the body of Christ leads to innumerable problems in the local congregation. We recently received a letter informing us that the members in a certain church hated each other—hated each other so severely that they would not even sit together in worship nor speak to each other on the street. We do not vouch for the full truthfulness of this statement in regards to the church spoken of, but we do know that such shameful and sinful things often happen. And they happen because our brotherly love or concern does not go deeper than the sins of the flesh. The solution to such problems lies in a deeper love or a greater concern. Paul said, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." (Rom. 12:10.) Vincent (in his **Word Studies**) says on the expression, "In honour preferring one another," "The verb occurs only here. It means to go before as a guide. Honor is the honor due from each to all . . . Hence leading the way in showing the honor that is due." Thus Paul simply teaches that each of us must be more concerned with his brother, his honor, his credit, his advantage, etc., than with himself. The following story illustrates this principle:

Two brothers lived on adjoining farms. One was married and had a large family; the other was a bachelor. After the harvest, the married farmer and his wife were talking about how much they had to be thankful for. Important was the large crop, but soon they were speaking of how thankful they were to have such a lovely family. This led to a discussion of the loneliness of the bachelor brother. The farmer said, "Tonight I will take some of my sheaves over and add them to my brother's crop. Perhaps this will help make up for his lonely condition." At the same time the bachelor brother, seated beside his fireplace, was thinking of his good crop, the many blessings he had, and the ease of life for him. He mused to himself, "My brother has no more harvest than I, and yet he has a large family to support. I will go out and take some of my sheaves and carry them across to his field and in this way help him." Each one, busy about his task of love and concern, walked toward the opposite field, and in doing so met each other in the act of showing loving kindness.

This is the way it should be with all Christians. "Let brotherly love continue." (Heb. 13:1.) "In honour preferring one another."

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PEACE-TIME SOLDIERS

F. Glenn Beall, Moncks Corner, S.C.

He is a good soldier as long as there is no war. While life consists of spit-shined shoes, sharply creased pants, and practice marches – all is fine. However, peace time is no real test of his courage. His conduct on the front line will be the measure of his mettle.

One dark night on Tan Son Nhut Air Base, Viet Nam, the perimeter guards were keeping a close watch. An attempt to infiltrate the base was rumored that night. To see the Republic of Viet Nam guards standing in full arms would give some feeling of security. But, then, the first shot was fired, and the guards scurried for the bunkers without returning one shot. They were peace-time soldiers who seemed very brave, until there was a threat of danger. Thanks to one Air Policeman and his sentry dog, the Viet Cong infiltration attempt was stopped.

To "war the good warfare" (1 Tim. 1:18), the Christian must "stand fast in the faith" and "be strong" (1 Cor. 16:13). Though "the weapons of our warfare are not of the flesh," they are "mighty before God to the casting down of strongholds" (2 Cor. 10:4). Paul called his brethren fellow soldiers (Phil. 2:25; Phm. 2) and referred to Christians as soldiers on service (2 Tim. 2:4). Christians must be prepared for war, being dressed in the armor of God (Eph. 6:13-17) and ready to meet the wiles of Satan, their adversary.

The soldier of the cross, when among his comrades, may stand for the verbal inspiration of the Bible. He may openly proclaim one body, Spirit, hope, Lord, faith, baptism, and God (Eph. 4:3-6). What will he do, though, when called upon to face someone who disagrees with what he professes? Will he be "tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14)? Will he be "a reed shaken with the wind" (Mt. 11:7)? Or, will he stand on the front line and fight?

A man seems to be a powerful Christian soldier where the church is numerically strong and popular. As long as there are air-conditioned buildings and divided, well-organized classes for all ages, everything is fine. What will he do, though, when he is in an area where the church is small or unpopular? What will happen when he learns that he must labor and toil in order to obtain the facility he had enjoyed before? His actions decide his worth as a soldier.

One may readily obey the "captain of his salvation" (Heb. 2:10), until obedience threatens his well-being or social standing. His two-edged sword is often traded for a truce flag of conformity when an "off-color" story will make him "one of the boys." Firm conviction is traded for rationalization when a drink or two will help seal a business transaction. Yielding to the master only when one's personal well-being is secure is no test of submissiveness.

In the first century a great persecution against the church arose in Jerusalem. How did the Christians react? "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) They came forth as gold when tried in the crucible of hardship. On the front line "the blood of martyrs became the seed of the church."

When peace time ends, will you be a front-line warrior or only a peace-time soldier? One cannot say, "there is laid up for me a crown of righteousness," until he can say, "I have fought the good fight." (2 Tim. 4:6-8.)

THE TWENTY-NINTH ANNUAL CAROLINA LECTURESHIP

April 2-6, 1973
Host: The Shandon Church of Christ
Columbia, S.C.

The Shandon Church of Christ had its beginning in 1934 when six families began meeting in a borrowed hall behind the State Senate House. By 1937 the group had grown to twelve families and a building was constructed on the corner of Sims and Duncan streets. This building was enlarged several times to take care of growth, and finally, in 1954 a lot was purchased at 2925 Devine Street where the present building was constructed in 1955. The present building has been enlarged twice to take care of growth. At the present time there are about 100 families in the congregation with a membership in excess of 200. In addition to a full-time minister, the church is served by four elders and nine deacons.

The Lectureship Program

All of the names of all the speakers cannot be given at the time of this writing, but the program itself will be printed and sent to every church in the Carolinas before the Lectureship. Our featured speaker this year will be **Virgil Trout** of Oklahoma City. The theme of this year's lectureship is **Communicating the Gospel in the Twentieth Century**. The program will be as follows:

9:30-10:00 A.M.

Tuesday through Friday, Virgil Trout will begin a day's program with a stimulating message. We do not intend to save the best till the last, but will try to have the very best quality all through the day. Some of our most exciting lectures and discussions will be in the mornings and early afternoons.

10:00-10:30

A series of lectures dealing with subjects such as God's Purpose for You; What Is God Doing Today?; Preaching Jesus; and The Demands of Love. During this same period there will be a separate class for the women in which subjects will be discussed that are vital to women.

10:40-12:00

A different man each day will give a review of four or five books that deal with matters of interest to Christians. Books that deal with fellowship, mental health, the Holy Spirit, Preaching, and the Restoration movement and principle will be included. There will be time allotted for questions and discussion from the audience.

12:00-2:00

Lunch break. The churches in Columbia will furnish food and lodging for all out of town guests. Everyone will be served the noon meal at the church building.

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2:00-2:30

A Lecture each day on such subjects as "The Basic Message of the New Testament Church; Living Letters of Christ; The Meaning of Christian Freedom; and Living by the Cross.

2:40-3:50

The Preacher's Workshop. This period will be devoted to discussing things of special interest to preachers and other church leaders. The Ministry of Counselling; The Ideal Church Program; How the Preacher Should Handle Criticism; Preaching That Meets the Needs of People Today, and similar topics will be discussed. At the same time this is going on, there will be a **Teacher's Workshop for the women.**

4:00-5:00

The Open Forum, which has been a regular feature of the Carolina Lectures for many years, will be conducted with a panel-discussion format. Some of the topics tentatively are: To What Extent Can We be Like the New Testament Church?; What About KEY 73?; How to Disagree with Brothers in a Christian Spirit; and The Church and Its Young People.

5:00-7:00

Dinner break. The evening meal will also be served at the church building for those who wish to eat at this time.

7:00-7:30

Worship in Song. Congregational singing, led by different leaders. We look forward to this as an uplifting experience.

7:30-8:30

Virgil Trout will climax each day's activities with a keynote address. The topics will be geared to the theme of the Lectureship. Monday evening through Friday evening he will discuss the following themes: Communicating the God of the Bible to Modern Man; Communicating the Biblical Nature of Man to Modern Man; Communicating the Jesus of History to Modern Man; Communicating the New Testament Church to Modern Man; and Communicating Christianity to the Young Person.

We are looking forward to a stimulating week of study and fellowship with brothers and sisters in Christ from the Carolinas.

QUESTIONS ANSWERED

Howard Winters, Duncan, S.C.

A commendable and serious letter from John Goodman of Burlington, N.C. raises two questions that need some clarification. We condense them and reply to them in the order asked.

1. How far can we go with a liberal before we break fellowship with him? Brother Goodman says, "I read with interest the editorial entitled, 'A Policy Statement' in the December (1972) issue and agree with what was said on the subjects. But the question always comes up, how far can we go in such matters?" He goes on to say that he does not believe that we can go one step with anyone away from the word of God. And to this we heartily agree. But perhaps the problem lies more in trying to define a liberal (or get him out in the open) than to know what to do after we know who he is.

Who are liberals? Liberalism is an attitude—an attitude toward the Bible. The liberal denies the Bible, either directly or indirectly, intentionally or unintentionally, consciously or unconsciously, as the all-sufficient word of God. To his mind, the Bible is little more than a human book that must be reinterpreted, updated, and made to fit the needs of man. The wisdom of man is placed over and above the word of God. He thus takes away the infallible Scriptures and leaves in their place nothing but fallible human reason. To his mind, the word of God has no plain or distinct message that applies to all at all times and under all circumstances. He views the Bible, not as the word of God, but as containing the words of God. This is not a distinction without a difference. To say that the Bible is the world of God is to say that every word came from God; that it is God's word all the time to all the people under all circumstance. To say that the Bible contains the word of God is to say that when its words have a distinct meaning to you, when they appeal to you in a given circumstance, when they are approved by your human reason, then they are to you the word of God. The same words may not appeal to another person and they are not, therefore, the word of God to him. The word of God is that part of the Bible that meets the approval of human wisdom. Thus the Bible has no meaning to a liberal except the meaning which he himself puts into it. Now we would expect this in a denominational church which is devoted to the philosophy of modernism, but we are numbed and nonplused (to put it mildly) to find such in the Lord's church. We have said all this to show that liberalism is more of an attitude than a doctrine or practice, especially in its early stages. And it is our conception that we should withdraw all fellowship, support, and encouragement from anyone who knowingly and willfully embraces this attitude. We agree with brother Goodman in saying that we should not walk one step with a Liberal.

Having said that (and we mean for it to be a strong statement), it will be necessary for us to go on and say that there is a vast difference in one who knows the issues involved and willfully accepts liberalism and in a person who may absorb liberal theology without knowing that it will lead to a complete destruction of Biblical faith. One who has just absorbed liberal thoughts without knowing its consequences may parrot the concepts and ideas of liberalism without possessing the attitude which makes a liberal. Such a one should be taught with understanding and concern. If he is willing to accept and follow the Bible as God's revealed will and the only source of authority in religious matters, we can certainly tolerate him until he has had time to erase from his mind his erroneous thinking. He is not a liberal unless he has a liberal attitude. But not so with the man who knows the issues involved and chooses to reject the Bible as the only source of the revelation of God's will. In this case, one has no affinity with the church of Christ and the sooner we recognize it and remove the cancerous member from the body the better off we will all be. If he is informed and has willingly chosen his course, we need not and should not tolerate him for a moment. He has departed from the faith and for us to support and encourage him would be a sin on our part. (CF. 2 John 9-11.)

Again we emphasize the fact that the manner of our dealing with others all depend upon their attitude—their attitude toward the Holy Scriptures. No doubt, all of us hold some degree of error on many subjects, but the difference between most of us and the liberal is that we are willing to correct our lives to fit Bible requirements when we know what the Bible teaches but the liberal has advanced so far in learning that he tries to correct the Bible rather than have the Bible correct him. As long as he holds this attitude he is a deadly poison in the body of Christ. And it is our conception that the only step we could Scripturally take with him would be to help him ind the back door. We are aware of he fact that this is strong medicine, but we are dealing with a deadly disease—a disease that will destroy the church of God unless it is properly diagnosed and treated.

2. What is the difference in having nstrumental music in weddings and funerals where the Bible is read and in a worship service where the Bible is preached? This question is asked in the context of the first one as if to use nstrumental music in weddings and funerals mark those using them as liberals. This is common but faulty thinking. It should be observed that bringing in an instrument of music (even in worship, much less in a wedding or a funeral) does not necessarily mean that those introducing it are liberals. Liberalism is an attitude—an attitude of rejecting the Bible for human wisdom or replacing divine revelation with man's reasoning. If one should bring in an instrument because he thinks he knows more than the writers of the Bible, he could be classed as a liberal; but in most cases those who introduce the instrument into their services do so either out of ignorance of what the Bible teaches or because they think that it is authorized in one way or another. They have no desire to reject or replace the Bible. They are wrong, dead wrong, in their conclusions, but this does not make them liberal. False and erroneous practices are the marks of liberalism only when they are the results of rejecting the Bible as the infallible inerrant word of God—when human reason replaces divine revelation as the criterion for determining right and wrong.

It is our firm judgment and often repeated conclusion that instrumental music is sinful only in the worship of God. And we do not believe that a funeral or a wedding should be classed as worship. Therefore the use of the instrument at such gatherings is not wrong. (We certainly agree that it is not always expedient, and in many cases it should not be used because of the implication it leaves, but we would miss the mark a square mile to say that brethren are liberal simply because they choose to use it under these circumstances.) Our problem here lies in a failure to distinguish between a service rendered to God (which must be authorized by Him, whether it is rendered at home, out in the field, under a tree, or at a church building) and a service to ourselves. Instrumental music is wrong only when it is offered to God—only because it is offered to God as an unauthorized act; it is not wrong when it is used as entertainment or to beautify a wedding ceremony.

But Brother Goodman objects to its use because the word of God is read both in worship and at weddings and funerals. This may be true, but just because the word of God is read does not necessarily make it a worship situation. The word of God is read in our homes. Is it therefore wrong to have an instrument in them? I read the word of God in a PTA meeting just last week. Did that make the PTA meeting worship? Would it have been wrong to have instrumental music there? Surely not. We will have no problem with such matters if we will just see that worship is a service rendered to God, and that any service so rendered must be authorized; (CF. 1 Thess. 5:21) a wedding (and for the most part funerals) is a service rendered to man, and God has not regulated such service, except in a general way. We must therefore learn to distinguish between that which is offered to God (worship) and that which is done for our own enjoyment. (For a discussion of instrumental music as entertainment, see our reply to a question in the July 1971 issue of **Carolina Christian**. And for a fuller discussion of this, see the **Gospel Guardian** for Dec. 16, 1971 and March 2, 1972.)

Renew your subscription promptly.

Southeastern Children's Home News

PROGRESS CONTINUES TO BE MADE

Within the next several months, Lord willing, the second cottage which has been planned will be completed. At this point in time we are having the plans and specifications prepared. Then a loan will have to be secured. We anticipate no difficulty in this regard, but seeing about these things does take time. We will keep you informed of the progress that is made toward the construction of the second cottage. The house will be built on land now owned by the home on a lot joining that on which the first cottage stands.

It is now time for us to begin searching for houseparents for the second cottage. We are fortunate to have excellent parents serving in our first cottage. The Warren Gregorys are doing a great job. We want another couple who are truly Christians, who love children, and who will patiently and kindly give of themselves in the care of homeless children. We realize that this program can be no better than the houseparents as they are the ones who convey to the children the day to day living experiences that will be remembered for the remainder of their lives. It is, therefore, of the utmost importance that the houseparents be selected with great care. Perhaps you know of a couple who would be ideal for this work. We are asking your help in locating houseparents because good houseparents are hard to find. If you know of such a couple, please write us. The address is: 75 Nash Street, Sumter, S.C. 29150. The houseparents will, of course, be adequately paid for their services. The husband will be expected to hold a regular job in the Sumter area, but remuneration will be provided for services rendered. We will help the husband find employment. The wife will be expected to give full time to the care of the children.

We would like to have the second cottage filled to capacity as soon after completion as possible. It is built for the care of children. Perhaps you now know, or will learn of children who need such a home. We would ask you to put us in touch with such children as soon as possible. There are more children needing such a home as we provide than we can count. The problem we have is learning of them in various parts of the Carolinas. Will you be our co-workers in locating homeless children? If you hear of children needing our services, please write us immediately.

Each month we mail the Southeastern News bulletin to all we think are interested in receiving it. This bulletin carries news and other items of interest about the home. It also acknowledges contributions that have been made to the home. The mailing list now has 4,800 names. We would like to send it free of charge to you, your Christian friends, every member of the church where you worship. If you will send us the names with addresses, we will gladly add them to our list. Please include zip codes.

This is a great work. Please remember us in your prayers.

"Some men are so busy earning bread for their children that they forget that a child does not live by bread alone."

"When you kill time, remember that it has no resurrection."

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: ALMA ATA, ussia—Brethren Otis Gatewood and ob Hare, missionaries in Austria, traled to this city close to the Chinese order late last year. In this city they reached in four different services to ver 1,000 people who were members f a 2,000-member church known as Baptists." Some Bibles and tracts ere distributed to these folks who rely have such literature. A spy obined one of the tracts and Gatewood nd Hare were questioned and warned oncerning their activities. Brother are requests that interested individals help them in providing Bibles and terature for the one million souls in is area of Russia. Bob's address is: artinstrasse 4, 3400 Dlosterneuburg, ustria. NAMUR, Belgium—Jacques archal reports an interesting converon of a young man named Claude auscher. A Bible Correspondence ourse offered by World Radio France as taken by Claude and Jacques gradd them. Upon the return of the last ourse, Claude asked when and where e could be baptized. Brother Marchal et him in Geneva, Switzerland during meeting there, and discussed the riptures at length with him. It was arned that Claude had studied in deil, Yoga, Buddhism, Shintoism, and lamism before concluding that Chrisanity was the most logical religion, nd conseuqnetly the only true one. e then obtained every course of Bible udy he could and then placed them n a table side-by-side, carefully examing each one. Concluding that Chrisanity had to be based solely on the ible, he chose the course with the ost scripture references. After his aptism, Jacques reports that Claude ated he would have gone to the North Pole for his baptism if necessary, because his soul salvation hung in the balance. Now Claude requests that no other literature be sent him, because he wishes to study the Bible thoroughly! KOREA—Bill Richardson reports that there are now 64 Korean and four English speaking Churches of Christ in Korea. This means that the number of churches has tripled in the last 12 years.

ON THE HOME FRONT: KNOXVILLE, Tenn.—John Waddey of the Karns congregation reports that on Dec. 4 and 5 of last year all of the religious leaders of the greater Knoxville area were invited to hear Marvin Bryant (missionary to denominational preachers). A banquet room at the Howard Johnson Motel was reserved and 38 religious leaders and their wives enjoyed the food provided and heard Brother Bryant speak on America's moral and spiritual problems (emphasizing the need for unity) and God's inspired plan for Christian unity. Waddey says that great care was taken to properly teach brethren how to conduct themselves in welcoming and visiting with these special guests. Six very favorable prospects were found, Waddey reports. MUSKOGEE, Okla.—Brethren here have placed $1,000 worth of religious books in the new million dollar public library. The library also receives each week several copies of numerous brotherhood periodicals.

ON THE CAMPUS: YORK COLLEGE, YORK, Nebraska—York students have the opportunity to become involved in mission work due to the visionary leadership of the East Hill church. The "Master's Apprentice Program" (MAP) is designed to thoroughly screen, train, and place students regarding foreign and domestic mission work. Fourteen students are now serving in the two-year MAP program in the countries of Malaysia, Denmark, Germany, Columbia, Austria, Holland, Ecuador, Cameroun, and Brazil. Twenty-five more apprentices have shared Christ in the North Central States and several foreign countries.

FROM THE "GOOD NEWS"— " . . . it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21b.)

CAROLINA CHURCH NEWS

High Point, N.C., East Chester

JIM STUTTS, Reporting: February began with another baptism (after midnight), bringing the number of responses to seven for the first five weeks of '73. The "Good News Broadcasting Company" (Evangelism Class) and the "Soul Goal" program of training and organizing has produced much zeal and results. We have been blessed with the breaking of three existing Bible Study records for Sunday morning—three consecutive Sundays! World Radio is now being sponsored by us on station WMFR, High Point, airing at 10:15-10:30 each Sunday morning. Roy Bell, student at White's Ferry Rd. School of Preaching is being supported by us for two years so he may equip himself to preach the word.

Visit with us when in the "Furniture and Hosiery Capital of the World".

Fayetteville, Cape Fear

B.G. LANGSTON, Reporting: The Cape Fear congregation has concluded one of its best years with eighteen baptisms and thirty-three restorations. During 1972 we had two successful meetings, one with James W. Creech and one with H.A. Fincher. Thus far in January three have been baptized and two restored. Franklin Camp will be with us in a meeting in April.

Greensboro, Wendover Avenue

ROY KEMP, Reporting: A new and special service to members of the Wendover Avenue congregation who are absent from worship because of illness, has been initiated by Richard Creed, a 16-year-old member. Richard offers to bring communion to every member who is ill at home each Sunday. His desire is that everyone be able to partake of the Lord's supper even though unable to come to the assembly. He is the son of Mrs. Jean Creed, also a member, and the grandson of Brother G.J. Harris, Sr., well-known throughout all the Southern states for his religious teachings. He attends Greensboro's Northeast Senior High School, is a Junior and a B-average student. He was not required to take the recent mid-term examination because of his excellent scholastic record. He engages in all the school sports—football, baseball, and swimming. Loves to hunt and fish, and his special love is water skiing. The Wendover congregation commends Richard for his willingness to serve the other members, and there is a probability that other young members will assist him in the task.

Ghana Campaign for Christ

Some 32 American preachers, elders, and Bible teachers were workers in this year's Ghana Campaign. These with over 40 native workers and many other local church workers made the total well over 100 who were actively involved in this evangelistic effort. Names among the workers familiar to us for their work in the Carolinas are: Brethren Gilbert Gibbs, Adrian Maynard, H.S. Wittington (known for his work among the deaf), and Richard Kelly (4th street, Winston-Salem). Brethren Albert Gardner and Clifton Jarrell, who are the resident missionaries in Kumasi, send their regards to the church in Lumberton where they worked in a campaign two years ago.

The Lord blessed our labors with 372 souls baptized into Christ in Ghana. The opportunities for teaching the gospel are nothing short of fantastic! We averaged four personal work open Bible studies each day and preached every night publicly. We found Ghanians to be well-grounded in basic Bible knowledge. This makes them very receptive to the Biblical approach to New Testament Christianity. Doctrinal problems most confronted were Penticostalism, Seventh Day Adventism, Jehovahs' Witness doctrines, and questions about baptism. These with the usual African problems of polygamy, superstitions, marriage customs and morality gave us many challenges to present the teachings of Christ in the New Testament. I only hope we met these issues fairly and effectively with Gods' word.

Once again I am indebted to the church here at N. Main Street in Mocksville who are truly co-labourers with me in the work for Christ's sake. They very ably carried on the local work in my absence, two were baptized and one restored. Others in the Carolinas and elsewhere gave generously to make it possible for me to have part in this work. May our God continue to supply all your needs.

Signed: Chuck McGhee

Newberry

PAUL ROGERS, Reporting: The church in Newberry, South Carolina would like to share with you the wonderful blessings the Lord and faithful Christians have showered upon us since our beginning in February, 1972. Brother J.T. West, Gainesboro, Tenn., continues to prepare the tapes for our 15-minute radio program three days a week. Westmoreland, Tenn. supports this program $90.00 per month.

Rex A. Turner, Alabama Christian College, spoke in the first gospel meeting in this city and was amazed at the fine cooperation of sister congregations' support. Brethren came from as far as 100 miles to assist. James Davis, of Cleveland, Tenn., will begin fulltime work here May 1, 1973. He will complete his two-year course at the school of preaching in Knoxville, Tenn. The following congregations will support him: Vultee, Nashville, Gainesboro, Mt. Pleasant, Westmoreland, White Oak, and Harriman, Tenn. Also, Duncan and Columbia (St. Andrews Road) in South Carolina.

January 30, 1973 we had $5,520.53 in our building fund accumulated by our regular contribution and the generosity of faithful Christians and friends. Suitable property for a building is available now if we can raise another $5,000 soon.

As a member of the Lord's church, will you assist us in the amount of $100 or more in this effort to preach the gospel to the 30,000 souls in this county? I know by past experience interested Christians would give $10 or more in addition to their regular contribution to mission work. Will you present this need to all the members?

When we have heard from all the faithful Christians who have accepted this challenge, we know we will be able to purchase the property and will be one step nearer a building in which to meet.

We have meetings scheduled for March 26-April 1. J.T. West, Gainesboro, Tenn. will do the preaching. Services will begin each evening at 7:30 P.M. The meeting place will be Oakland Community Building, 1st street in Newberry.

Bus Ministry

The Darby Drive congregation in Florence, Alabama now operates eight buses in their bus ministry. Other buses will be added soon. We have helped numerous other congregations in our area to launch a bus ministry. Altogether over twenty congregations within fifteen miles of the Darby Drive congregation successfully use buses to reach souls. Anyone desiring free information concerning launching a bus ministry may write – Alan Bryan, Box 2337, Florence, Alabama 35630.

EDITORIAL BOOK VIEWS

Searching The Scriptures and Christianity Vs. Liberalism and Other Essays, by John Waddy. J.C. Choate Publications. (Order from: John Waddy, Rt. 20–Beaver Ridge Rd., Knoxville, Tenn. 37921.) 331 and 296 pages respectively. Cloth $3 each.

Those who know John Waddy will want these books out of appreciation for the vast amount of work he has done for the cause of Christ. But this is not the only reason a grateful brotherhood should purchase them: they make a distinct contribution to restoration literature. Both books are truly fascinating in contents. The former has 161 newspaper and bulletin articles, letters, and five minute radio sermons. The latter has 74 longer items, made up mostly of sermons and articles written for and published in brotherhood periodicals. They are multi-purpose books–books from which help can be gained for every work of the church. Whether you need a brief sermon, a sermon outline, a newspaper article, a radio sermon, help in writing a religious friend, a brief for the bulletin, a general Bible lesson, etc., it can be found here. When you add to this the fact that the author is an able and sound Bible teacher (and he uses these books to teach), it all adds up to two books that should be in every library, especially that of preachers and churches. For your edification, we commend highly these sound, sensible, and Scriptural books.

A Commentary On the Minor Prophets, my Homer Hailey. Baker Book House, Grand Rapids, Mich. 49506. 428 pages. Cloth $6.95.

Here is another tremendous contribution to restoration literature on the Old Testament. Homer Hailey is (in our judgment) the most polished scholars among those who oppose the church support of institutional orphan homes, and anything he writes is well worth serious consideration. But this is more than just another book: it is a milestone in Old Testament studies for us. Although his comments as such have not impressed us as extraordinary, his overall production is nothing short of marvelous. His introductions and outlines on the twelve minor prophets are worth many times the cost of the book. And it is in these that he has made such an outstanding contribution. The introductions consist of a great deal of rich and thought provoking material, each containing general observations about the prophet, the date, background, teaching, and the lessons taught. The outlines are complete and right to the point. So regardless of how many books you may now have on this section of the Bible, you will need this one. If you do not have any, this one will fill your needs.

Speaking For the Master, Batsell Barrett Baxter. Baker. 134 pages. Paper $2.95.

Those who have heard Batsell Barrett Baxter speak know that he has fully mastered this trade. In this book he shares the basic elements of good speech with all who wish to learn them. It is especially designed for training classes in church work, such as teaching others to teach, preach, lead, pray, or make public announcements, as its subtitle brings out, "A Study of Public Speaking For Christian Men." Every church needs to be conducting such a class and this is just the book for the basic text. Its 16 chapters cover the essential ingredients of public speaking in general, but its emphasis is on speaking for Christ. There is no higher motive for learning to speak and this is the best available short text for that purpose.

These books (all your religious supplies) may be ordered at the publishers price from Carolina Christian Bookstore, P.O. Box 8324, Greenville, S.C. 29604.

Literature for Ladies Classes

Daughters of Eve-by Beth Hobbs – Paperback $1.95 – Hardback $2.95
You Can Be Beautiful-by Beth Hobbs – Paperback $1.00 – Hardback $2.00
Martha, Martha-by Marge Green – $2.00
A Life With Wings-by March Green – $2.00
Learn & Live-by Lois Terry – $1.00
The Christians Everyday Problems-by Brownlow – $1.00
Out Of This World-by Beth Hobbs – Paperback $1.00 – Hardback $2.00
More Precious Than Gold-by Beth Hobbs – Paperback $1.00 – Hardback $2.95
Let's Live-by Beth Hobbs – Paperback – $.60
Ideal Womanhood-by J.P. Sewell – Paperback – $1.25
The Home as God Would Have It-by J.P. Sewell – Paperback $1.50
The Woman of God-by Dennis Kellogg – Paperback $1.50

Books

Prophecy & Premillennislism-by James Bales – $5.95
How to Win Souls Today-by Jack Exum – $3.95
The Deacon and His Work-by James Bales – $1.00
Refections-by Inys Whiteside – $5.95
The Divine Demonstration-by Harvey Everest – $5.95
The Holy Spirit-by Gus Nichols – $3.95
The Story of Life-by Ellis Whiting – $.95
Glossolalia from God or Man?-by Jimmy Jividen – $2.00
Seed for the Sower-by Leroy Brownlow – $2.95
What is This Thing Called Love?-by Nelson Smith – $2.00

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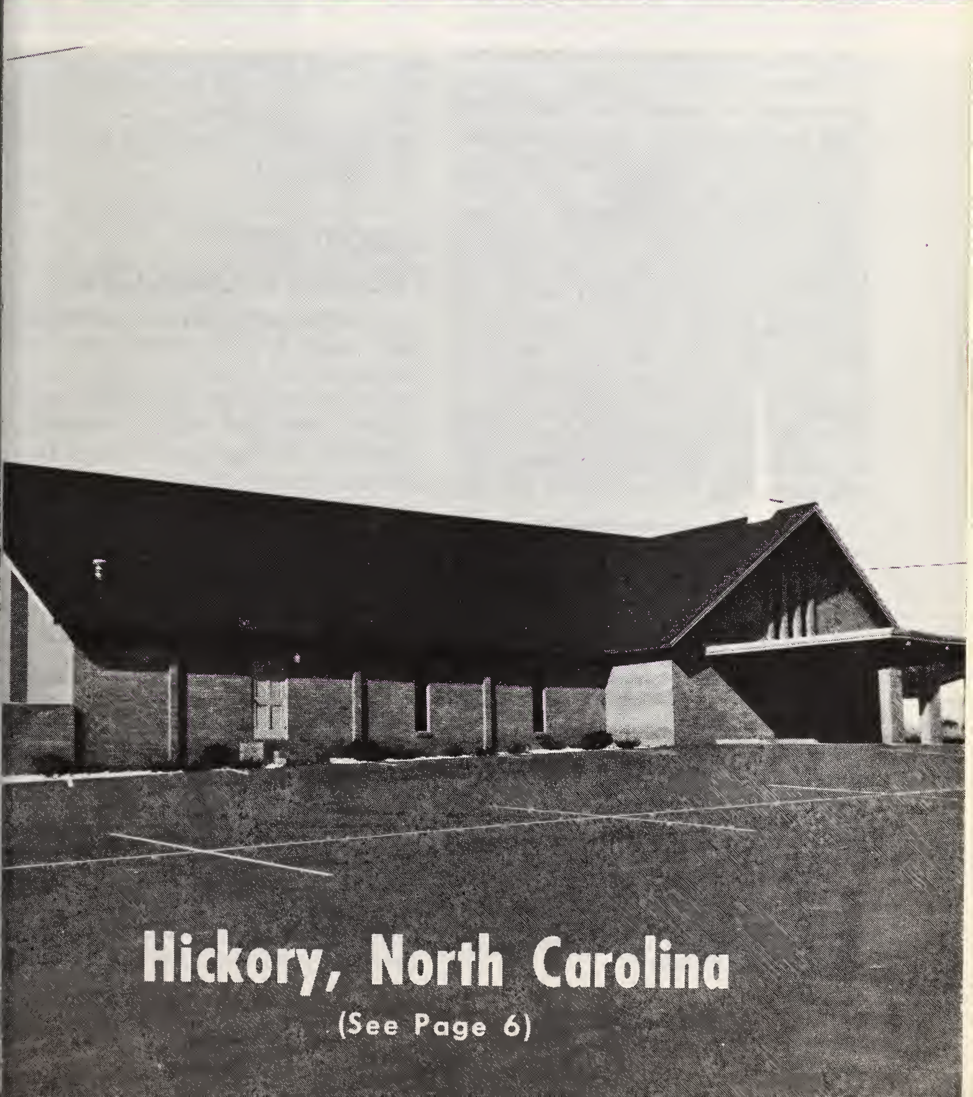
CAROLINA CHRISTIAN

Vol. 15, No. 4 April 1973



Hickory, North Carolina

(See Page 6)

EDITORIALS

GONE HOME

On February 9 we were called to Elizabethton, Tenn. to preach the funeral of Leonard Hampton, a preacher of the gospel for nearly half a century, and a very dear friend (perhaps the closest we have ever had outside our own family). Although Brother Hampton lived in Tennessee most of his life, his voice was often heard sounding forth the truth in the Carolinas, especially in the mountains of Western North Carolina. He was never what we sometimes refer to as a "full time" preacher, but he probably preached more than those who are. Like Paul, he preached the gospel while earning his livelihood at some other occupation. He preached because he loved the truth and the souls of men. He preached because he loved the Bible, and he quoted it at great length in his sermons. He loved to teach Bible classes because they offered him an opportunity to explore many different subjects. He was a man of the Book. Perhaps the one thing that impressed us most about him was the fact that he could turn any conversation, regardless of the subject, into a discussion of the Bible in less than two minutes. One could not talk to him without talking about the Bible. His Bible knowledge, along with his words and acts of kindness, have been a constant encouragement to this writer for many years. He blessed the world as he passed through it to his heavenly home. He is survived by his wife, Gladys, and six children, to whom we express our deepest sympathy. (One of his sons died while preaching for the church in Elizabethton, N.C. A tribute was paid to Ray Hampton in our October 1970 issue.)

EDITORIAL AND PUBLICATION STAFF:
Howard Winters, Editor

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ANOTHER PREACHER CHANGES

It is a delight to inform our readers that another preacher has left the Christian Church and is now in full fellowship with us in the Lord's cause. Marvin Bryant's March Newsletter carries the exciting story of Larry Hayner and his wife, how they came to a better understanding of the church and their mission in the world. They moved to Anderson, S.C. a few years ago to work full-time with the West Side Church of Christ (Christian Church). As he studied the Bible his conservative stance led him to question some of the practices he was constantly faced with. After 15 months he resigned as minister of the church and commenced attending services with the faithful in Anderson (where Brother Dennis Johnson preaches). Here he found a warm welcome and was deeply impressed with the people, both their sincerity and their plea. Early in February, Marvin Bryant, Terry Gunnells (who left the Christian

Church last year), and Jerry Cobb who in December left the Baptist Church) visited with him and convinced him that he should be spending his full time in preaching the gospel. He has announced that he is ready to do so just as soon as support can be aised. He has a desire to stay in Anderson and work with Dennis Johnson and the church there because he feels this is where he can do the most good. Thank God! And keep marching on.

SPIRITUAL SUICIDE

There may be more reasons for his actions than meet the eyes, but the Bible says, "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father." (2 Sam. 17:23.) Although we have never known a modern Ahithophel to commit suicide when he did not get his own way, we have seen many members of the Lord's church go into a rage, quit the church, and depart from the iving God because their advice was not followed. Ahithophel committed physical suicide because others would not accept his counsel; his modern counterpart in the church commits spiritual suicide. Which is the worst crime?

BLUE RIDGE

It is time (past time) for all of us to start making preparation for "wonderful Blue Ridge Encampment." The dates this year are June 18-22. This unique camping arrangement is under the able direction of J.M. Powell. Hundreds of Christians (over 700 last year) from all over the world gather at the encampment site in Black Mountain, N.C. each year for four marvelous days of fellowship, recreation, and spiritual improvement. There is always something for everyone, from the youngest to the oldest, such as recreation, tours, displays, lectures, etc. Some of the outstanding men on the program this year are Thomas B. Warren, B.C. Goodpasture, Earl West, Gus Nichols, and Burton Coffman. Special efforts are being put forth to have more from the Carolinas there than usual. Why not help swell that number? It will do you good. For additional information write: **J.M. Powell, 127 E. Chestnut St., Asheville, N.C. 28801.**

BUS MINISTRY

The Lord's work never changes. The methods of doing that work come and go, and if we are to do the job, and do it right, we must be willing to change with the times and use the most efficient means at our disposal. In the past few years a renewed method (renewed because it has been tried off and on for many years but never really caught on until recently) has been used with marvelous success, namely, the bus ministry. By this means churches are reaching scores of people who have previously been untouched. Of course there are problems and drawbacks to this work, but they can all be overcome with patient perseverance. And, when one stops to think about it, nearly any church is capable of purchasing a used bus, establishing a route, and filling it to capacity in a short while. Many churches have already filled a lot of vacant pews by this means, put more people to work in something constructive, and given new life to a sagging Bible school. Although churches in the Carolinas have been slow to adopt this method, we are glad to see that a number are already off and running with a bus ministry. With the success that most are having with it, we sincerely hope many more churches will follow their lead.

CHANGE YOUR NAME

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11.) These touching words of Paul point out that the highest name in heaven or on earth is that of our Lord Jesus Christ. And as Christians we should proudly wear it—proudly stand for all it stands for and live to all its divine implications. Every child of God is honored by being called by the name of Christ. When he becomes a Christian he takes upon himself that name because of his relationship to Christ, because he is married to Christ. James says, "Do not they blaspheme that worthy name by the which ye are called?" (James 2:7.) As a Christian, his new name must be precious to him. He must not soil it with sin. He must not bring reproach upon it. He must glorify God in it and he must glorify the name—glorify it to the extent that when the name Christian is mentioned (as applying to him) it will remind the world of the character of Christ. This will cause others to desire to take the name. But how often do children of God conduct themselves in this manner? Is not the very opposite more frequently true? And, when it is, Christians bring shame and disgrace to the name God has given them to wear. The very name they should magnify and glorify is brought to reproach. But when this is the case, the name of Christ means little or nothing to us, and we care not how it may suffer at our hands.

Our attitude and actions often remind me of a story I read some years ago. It said that a drunken soldier was brought before Alexander the Great in the days of his prime and accused of showing his back to the enemy in the heat of battle. Alexander asked, "What is his crime?" "Drunkenness and cowardice, sir," came the reply. "What is his name?" inquired Alexander. "The same as yours, sir," replied his aides. At this the mighty leader gave a prolonged stare at the offender and then exclaimed, "Soldier, either change your habits or change your name."

In our judgment, it is an insult to heaven to call ourselves Christians while we openly and willfully practice unchristian things. Christians who drink alcoholic beverages, gamble, dance, swear, lie, cheat, steal, hate, practice deceit, use corrupt speech, commit adultery, or engage in any other sinful thing should do as Alexander advised his soldier to do: either change their practices or else change their name.

BACK ISSUES NEEDED

Carolina Christian finds itself in an embarrassing position: we do not have for our very own a complete set of the magazine. We only know of three complete sets in existence, one owned by Burl Curtis, another by Bill Smith, and a third by this writer. It seems unreasonable for us not to have one to remain exclusively the property of the paper. Thus we are making an effort to locate the missing numbers. We need the following to complete our files:

Vol. 1, (1959) numbers 5, 6, and 12.

Vol. 2, (1960) numbers 2, 9, and 12.

Vol. 3, (1961) number 1.

Vol. 5, (1963) numbers 1, 2, 5, 6, and 9.

Vol. 8, (1966) number 1.

If any of our readers have any of

these (or know anyone who does), we would be glad to pay up to a dollar each for them. Let us know the ones you have and the price you ask and we will notify you as to the ones we want (do not send the papers until you have a confirmation from us). Others are interested in complete sets but we do not know how much they would be willing to pay.

WHEN WE PRAY

Roy Z. Kemp, Greensboro, N.C.

There are many conditions for answered prayer. These reasons have been heard over and over, but each and every one need reemphasizing. We must pray with a clean and believing heart (cf. Psalm 66:18); we must pray in the name of Christ (cf. John 16:23); we must pray with a forgiving spirit (cf. Mark 11:25); we must pray in faith (cf. Matt. 22:21; Mark 9:23); and we must pray for God's will to be done, not ours, as did Jesus (cf. Matt. 26:29; Luke 27:42).

This last-mentioned condition is, perhaps, the greatest of all. God knows what is best for us and His will is to be done, regardless of our supplications and pleadings. When our petitions are denied, it is because God knows that what we have asked for is not the best for us.

We must accept God's verdict and decision with grace and belief. It takes greater faith to still believe when we do not receive what we have requested than it does when we do receive the thing we desired. Fulfillment sometimes created a surfeit!

Jesus Himself tells us that His Father knoweth what things we are in need of before we ask Him for them (cf. Matt. 6:80). He also tells us to "Have faith in God" (Mark 11:22).

"The prayer of the upright is his delight." (Prov. 15:8.) In James 5:16, we read, "The effectual fervent prayer of a righteous man availeth much." God expects His redemmed ones to pray to Him. Luke 18:1 tells us, "Men ought always to pray, and not to faint." In prayer, we are in direct communication with God.

The prayer which is answered immediately and to our satisfaction is the one which is in accordance with God's will for us. Such a prayer will always receive immediate acceptance by God and immediate action by Him.

When we will gracefully accept God's decision and will continue to pray and not let our faith weaken, nor fail in our service to Him, an answer will be given to our prayer. We may not always get exactly what we pray for, nor even recognize it when we receive God's reply. But we may always rest assured that God will answer our prayer when we pray in the right manner and with the right spirit.

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HICKORY CHURCH OF CHRIST

Wendell A. Jacobs, Hickory, N.C.

The Church of Christ has been conducting services in Hickory, since October 8, 1944. Its first service was held in the demonstration room over Duke Power Company with five adults and two children in attendance.

The charter members, present on that day, were Claude and Bessie Downey, Loyd and Mable Downey, and Hobson Allen.

From November 1945 to 1949 the church conducted Bible Study and worship services in the offices of the Hickory Steam Laundry, owned and operated by Claude and Loyd Downey.

On May 8, 1948 a building was purchased from the Church of the Ascension, Episcopal, after a fire had done considerable damage to the structure. After remodeling, services began in the building on November 20, 1949. M.E. Burns of Valdese preached at the morning service on "The Ark and The Church." Burrell J. Prince of Statesville, brought the evening message, "The Church of Christ – Its Origin, Its Purpose, Its Plea."

Through the years plans materialized for a new modern edifice to dignify and glorify the Lord's cause. A beautiful structure representing an expenditure of $150,000 was completed and occupied November 1, 1971. This facility has many uniqu features, including wall-to-wall carpe ing in the auditorium, hallways, and a classrooms. The new building located on Fairgrove Church Road.

The first full-time minister was th late Forrest Johnson. The first Gosp Meeting was conducted by J.W. Bren of Nashville, Tenn. Wendell A. Jaco came to Hickory from Chattanoog Tenn. in January 1972 to serve as mi ister of the congregation.

Spiritual growth has far exceede the church's physical expansio especially during the past several year A multitude of varied programs a continually underway; the latest which was a Campaign For Christ com pleted March 16.

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Is Unity Possible?

Albert Bergeron, Raleigh, N.C.

Many commendable efforts are being made today to bring together the people whose faith rests in Christianity. The only possible way for unity to exist in the religious world is for each group to agree on some common denominator. After a few moments of reflection, it will probably be clear that the Bible is the only possible common denominator upon which most, if not all, of the God-fearing people of the land can unite.

The Bible is God's **final** word to man. Jude said he wanted to write to his fellow Christians concerning the faith "once for all delivered unto the saints." (Jude 3.) According to the writer of the book of Hebrews, Jesus was the one through whom this last and final word was spoken. In Hebrews 1:1, 2 it is said that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . "

The apostle Peter also confirmed the finality of God's message when he wrote his second letter to the early Christians. He said, that God had given them "**all things** that pertain unto life and godliness . . . " (2 Pet. 1:3.) The apostle Paul concurred with this thinking when he taught that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) When the New Testament, which is the last measure God gave to man through His own Son, is declared by two apostles to be sufficient for **all things** spiritual, what need is left that is not filled? Clearly there is no need for anything more than the New Testament.

Inspired by the Holy Spirit, the apostle Paul issued this ultimatum: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) This would make it plain beyond a shadow of a doubt, that the doctrine of the gospel of Christ cannot be changed. There is no plane for compromise or change in the doctrine that is Christ's.

In everything religious there **must** be a "Thus saith the Lord" for all that is said or done, in order for it to be right. The objective of uniting all believers in Christ into one group is a noble effort, but the only basis for this unity is the New Testament of Jesus Christ. The result of any such movement to unite all believers would become the restoration of the New Testament church. This would not be the starting of a new church, but it would be a return to Christ's church as described in the Bible.

Not only is this return to New Testament Christianity a wonderful basis upon which all believers can unite, it is the only absolutely safe and infallible guide existing today. For if we do just what our Lord commanded, we know that our salvation is certain.

The churches of Christ plead for this return to New Testament Christianity, striving to build according to the blueprints of Christ's original church. Only in this way can all believers be united and share the thrill of fulfilling His prayer that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21.)

Have you heard about the lady who fired her housekeeper for stealing all the lovely towels she had collected from hotels in which she had stayed during her travels?

Construction on Second Cottage

As of March 10, 1973 we have the following to report: The plans for the new cottage have been received. The draftsman has been sick, and this delayed our getting the necessary plans for several weeks. On the very day the plans were received, Brother Hugh L. Palmer, our Treasurer, made application to Sumter Savings and Loan Association for a loan with which to build. This was on a Friday. On their very next work day, the following Monday, Brother Palmer was notified that our loan application had been approved. We rejoice in this. You will remember that it was difficult to secure the loan with which to build a first cottage because we were unknown in the financial world in Sumter at that time. We have made all our payments on time, and have now become well-known by this particular Savings and Loan Association. We appreciate their placing this confidence in us once again. The foundation for the house has been staked off, the trenches dug, and the footing poured. We will keep you posted as progress in construction continues to be made.

We again ask you to be watchful for children needing a home such as we can provide. We want to fill the second cottage just as soon as possible after it is completed. Also, we will need houseparents for the second cottage. Please refer applicants to us at the following address: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S.C. 29150. Applicants will be most carefully screened as our program can be no better than are the houseparents who care for the children.

Most of the children who come to us have had some serious difficulties in their lives. Perhaps their parents have passed away. Perhaps they have gone through the experience of seeing their parents divorce. There may have been desertion. The parents may simply be seriously ill, and unable in their time of sickness to provide a home for their children. These things can have a terribly upsetting influence on the children, as you would expect. The children may have a great deal of fear and anxiety. In fact, fear and anxiety are so much a part of all of us that it led Thomas Hobbes, a 17-century social philosopher, to say, "Myself and fear were born twins." One of the things we must do is to give our children in the home the feeling of security and love, of permanency and stableness.

The houseparents we need will have to have a happy home-life themselves in order to provide these things for the children. They must be able to accept children who have not learned all the nice manners and things of that kind that children may later come to have. They must be patient, kind, and considerate. We know this is a big order, but we must have ideal houseparents for the good of the children. This is a real challenge, a great Christian service. Would you be interested in this work? We would be glad to hear from you.

School Approved for Veteran Benefits

Clyde P. Findlay, Knoxville, Tenn.

The East Tennessee School of Preaching and Missions is rejoicing in the approval of the Veterans Administration for student benefits. Graduation services were combined with a student lectureship in February. Doyle Crawford, the first graduate, is with the church at Algood, Tenn. and Jim Davis, our next graduate, is to go to work for the church at Newberry, S.C.

Our men who are to graduate in June are already employed. This includes Charles Huff, who goes to Tazewell, Va., Leroy Patton, who goes to Bryson City, N.C. and William Bryant with the church at Monticello, Ky.

The letter received by the East Tennessee School of Preaching and Missions was sent by the Department of Education, State of Tennessee, Division of Veterans Education, Nashville, Tenn. and stated in part: "Approval is extended to the East Tennessee School of Preaching and Missions, Beaver Ridge Road, Route 20, Knoxville, Tennessee 37921, to offer training to eligible persons and veterans under laws administered by the Veterans Administration in the following course:

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Christian Church Preacher Changes

Marvin F. Bryant, Mobile, Ala.

Larry Hayner, age 30, has recently become a part of the Westside Church of Christ in Anderson, S.C.

Brother Hayner is a graduate of Atlanta Christian College with a Bachelor of Arts degree in Christian Ministries. He has served churches in Georgia, Illinois and South Carolina.

He resigned from his preaching position with his church in Anderson, South Carolina some ten months before he started visiting the Westside congregation. He found an outstretched hand of love extended to him and his family by brother Dennis Johnson, the local minister, and the 40 New Testament Christians that make up the congregation. His continued study of the New Testament finally convinced him that he belonged in the fellowship of the churches of Christ.

Brother Hayner wants to stay in Anderson and help in building up that small congregation. His wife is working and he can give full time to this work for about $150 per week. Brother Johnson and the small church there is eager for brother Hayner to be in full-time association with them. Brother Hayner is married and he and Mary Ann have two children. He can be contacted by writing Route 5, Box 75, Anderson, S.C. 29621, telephone 803– 226-9960.

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New Church in Bennettsville

W.A. Curtis, Tarrant, Ala.

Brother Grover C. Beard and family moved to Bennettsville, S.C. December 1, 1972 to establish the Lord's church in that city. To that date there was no church in the entire county. Grover Beard is a sound gospel preacher who loves God and His word. He and his family will do a good work in this city. He has been successful in such efforts before. He has been on a daily radio program since January 1. His labor has already resulted in one being baptized into Christ. A nice two-acre lot has been bought and plans are in the making for a church building. The work in Bennettsville is fully supported by the Tarrant church in Birmingham, Ala. Any member of the church in Bennettsville or nearby should write Grover Beard at Box 366, Bennettsville or call him at 479-7604.

Bennettsville is a progressive city and enjoys a population of about 12,000. Interest in this city dates back to several years. In 1967 the elders of the Shiloh church of Christ near Florence, Ala. were encouraged by Harvey Dodd (now deceased) to come to Florence, S.C. to investigate the great need for the gospel to be preached in that area. By the encouragement of Brother Dodd these elders, Edgar Gist, Vernon Johns (now deceased), Herman Butler, and Reeder Allen, sent W.A. Curtis and family fully-supported, to Florence, S.C. in July of 1967. This resulted in the Curtis family establishing the church in Dillon, S.C. (35 miles north of Florence) and working there for three years. Gilbert Behel and family now work with the church in Dillon.

While in Dillon, S.C., W.A. Curtis requested the elders of the Adamsville church near Birmingham, Ala. to send Bobby Duncan their preacher to Dillon for a meeting. They graciously obliged. This resulted in keen interest by the church at Adamsville in the area and in August 1970 they sent Harold Simmons to Hartsville fully supported to establish the church. Raymond Key and family now work with the Hartsville church.

The interest of the Tarrant church and other's in the Lord's work in South Carolina could possibly result in one or two other preachers in this area in the next two or three years. It is felt that several churches in this area 15 to 30 miles apart will add strength to one another and one day be a solid and powerful influence throughout South Carolina and the world in spreading the gospel of Christ.

Third Annual North Carolina Seminar

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at

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speakers:

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Dr. John Scott, professor at the Harding Graduate School in Memphis, Tenn., and professional counselor.

"Bible Crusade Highlights"

Clifford S. Davis, High Point, N.C.

The first annual Lectureship of The Back To The Bible Crusade was held March 4-9 by the Olga Street Church of Christ of High Point, N.C.

This was a special lectureship and workshop designed for the teachers and co-workers to meet each other; become acquainted with the films and teaching techniques; introduce new ideas; and strengthen the church and save the lost.

The speakers for the sessions were Delmar McCondichie, Siler City, N.C.; Jerry L. Richardson, Charlotte, N.C.; Frank N. McElveen, Charleston, S.C.; Jackson P. English, Lumberton, N.C.; Fred Turner, Union, S.C.; Sam Watts, Greenwood, S.C.; and James W. Kennedy, Greenville, S.C.

F.L. Thompson of Miami, Florida was the guest speaker in each service. The fine congregation which he serves (Liberty City Church of Christ) sent him to us and paid his traveling expense as a favor to Brother Davis. How grateful we are to them.

The lectureship and workshop exceeded our expectations. Several congregations were in attendance on Sunday and night services. Probably the largest attendance was on Wednesday night when there were about 225 persons.

The original plan was to change the place of meeting for the lectureship each year but all teachers and co-workers agreed that High Point would be the permanent meeting place for the following reasons: (1) High Point is centrally located. (2) New comers can see all the work and not just hear about it. (3) There would be fewer problems for Brother Davis since he has the responsibility for planning and making all necessary arrangements. It was agreed that the first full week in March would be the regular date for the annual lectureship and workshop.

Members of the Olga Street Church of Christ deserve praise and gratitude for housing all who came and needed accommodations. There was no charge to attend this lectureship. Lodging and food were provided. We hope the congregations who attended were filled with the Spirit of Christ. Our special thanks go to James Stutts who shared with us his films of his African Mission – a most fitting way to close a lectureship and workshop.

CAROLINA CHURCH NEWS

North Carolina News

Fayetteville

Jerry G. Hunt, Reporting: We are finding the work at Helen Street growing each week. We have now baptized 10 and had two restorations, and 34 have placed membership. We have broken all attendance records and our giving has been the highest ever (over the planned budget). We love the Church of Christ.

South Carolina News

Duncan

Howard Winters, Reporting: The work in Duncan is moving along in a good way. We have baptized two adults this year and our contributions are at an all-time high. We call attention to something special coming to Duncan. George W. DeHoff is scheduled to hold our meeting from April 15 through 18. We have asked him to prepare and deliver a special lecture on "The Problem of Liberalism" to be delivered at 3:00 o'clock on Sunday afternoon, April 15. Since this is a problem facing every Christian in the

Carolinas, we hope everyone within a hundred miles of Duncan will make a special effort to hear this informative lecture.

Clinton, S.C.

Ted Rush, Reporting: Since our last report two new families have moved into our midst. Our average attendance for morning worship during February was 47 with an average contribution of $254.10. Thus far in 1973 one precious soul has been baptized into Christ.

May 7-11, the Lord willing, we plan to have a Gospel Meeting with James Watkins of Chattanooga, Tenn. doing the preaching. Please pray for our efforts in Clinton.

From The Bulletins—N.C.
Winston Salem, North Main

Looking Back: The Lord's people must be progressive, growing in spirit and numbers, in order to sustain their place in a highly competitive world. Too often the "children of this world are wiser than the sons of light", and as a result God's people are struggling to maintain their membership. Our methods of preaching the gospel and Christian education have in recent years been borrowed from the secular field, unprecedented growth over the past several years. The only standard by which to judge these methods is naturally the New Testament. In recent years we have utilized audio-visual aids to teach the Bible, having witnessed the success of this method in our public schools. We have also seen the value of organizing our forces in order to be more effective in our personal evangelism programs. We have also seen the business world emphasize merging of various businesses and industries for the purpose of increasing production. They realize that strength lies in bigness. During the past several years congregations of the Lord's people have merged, thus increasing their capacity to work. In areas where the Lord's people are meeting in small groups, the Cause has been weakened. We have seen small groups established, not for the purpose of reaching more people in the area, but for purely selfish reasons – to "keep house" for the Lord, to preserve a place of preeminence for a few. Perhaps other reasons are given, but motives are sometimes obscured by the process of rationalization.

Our primary concern in the Lord's work should be predicted on what He wants rather than on what we want. Whatever method is employed to reach the lost must be based on scripture and expediency. Every decision made by the local eldership must be carefully and prayerfully considered in the light of these two principles.

The first church in Jerusalem numbered about 3000, larger than all but one of our present churches of Christ. And, again, as in New Testament times, the emphasis was not placed on establishing churches, but winning souls to Christ. When congregations are first formed, their purpose should be to grow. The New Testament does not reveal the size of any church except the one established on the day Pentecost. There was the church in Philemon's house, but are we to assume that the church continued to meet in cramped quarters? Obviously not. Christians compose a local congregation regardless of whether there are 50 or 3000 members. A church will remain small when brethren think small and a church will grow when brethren begin to think in terms of "bigness." Too long have we operated under the burdensome philosophy of the "grasshopper complex", a reflection on God's people and what they can accomplish. We must never forget God's strength and our need for it in attempting to reach the lost of the world. Let's pray that God will work through us to accomplish His will, and that we will be responsive to it.

EDITORIAL BOOK VIEWS

Powerful Sermon Outlines and Charts, David Macy. (Privately published, 330 Artemis, San Antonio, Texas 78218.) 228 pages. Cloth $3.95.

Only now and then does an outline or chart book appeal to us, but this one does. It is both beautiful in appearance and useful in contents. There are 60 outlines and 10 charts—the charts usually accompany one of the outlines. One of the outstanding features about it is that each outline is done in such a manner as to emphasize the Scriptures to be used. The comments are made upon the Scriptures rather than the Scriptures used to prove the comments. This we like. Also about half are on subjects one does not ordinarily find in books by our brethren, such as Courage, Compassion, Decision, Doubting, Forgiveness, Immodest Dress, Life, Peace, etc. One of the outlines and a few statements in others set forth the authors "anti-class" position, but overlooking these, this is an excellent book of outlines and charts (almost any one of the charts is worth the price of the book). We think you will be glad you found and purchased it.

The Scheme of Redemption and **Redemption Is Planned, Needed, Provided**, Edward C. Wharton. Howard Publishers, 104 Jonathan St., W. Monroe, La. 71291. 112 and 110 pages respectively. Paper $1.95 each.

These books clearly present material that every student of the Bible needs to be familiar with. Although they are both on the subject of redemption, there is little repetition in them and what there is serves only to emphasize this great subject. Both show conclusively that the Old Testament finds its fulfillment (purpose) in the New. The former in eight chapters shows that salvation from sin is the promise made to Abraham, Isaac, and Jacob, the promise foretold and anticipated by all the Old Testament writers and prophets. It delivers a death blow to every form of premillennialism. The later deals more with the relationship between the law and the gospel, con-

MAN AND DINOSAUR
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The exciting new sound-color movie *Footprints in Stone* (a documentary on the discovery of human footprints alongside dinosaur tracks in the bed of the Paluxy River in Texas) is available for showing in the Fall of 1973 and Spring of 1974. A Question-and-Answer period follows the film. Creationist material will be on display and for sale.

If you would like this film shown at your church or school, please contact:

BIBLE-SCIENCE ASSOCIATION
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For $5.00 you will receive a one-year subscription to each of these publications: (1) *Bible-Science Newsletter,* the most widely distributed creationist monthly periodical in the world AND (2) *Five Minutes with the Bible and Science,* a daily reading magazine.

cluding that legalism is a lie. Several enlightening charts are strategically placed throughout the text, and each of its 13 chapters ends with a number of questions and discussion points. Both are worthwhile productions and would make excellent studies for young people or adult classes (good for personal study, too).

Songs of the Church, compiled and edited by Alton H. Howard. Howard Publishers. 732 songs. Cloth $2.95.

Although we confess our inability to serve as a judge of music or songs, this appears to us to be a magnificent production. It is compiled and published by men who love the truth. Among its 732 songs are all the old favorites, plus scores of new songs, some of which does not appear in any other book (known to us). It is beautifully bound (available in four colors, green, maroon, blue, and gold) for durability. It comes in shaped notes only. If you are considering new song books, we suggest that you examine a copy of this one before you buy.

Christian Evidences and **The Book Of Daniel**, Jim McGuiggan. Let The Bible Speak, Inc., 3201 N. 7th St., W. Monroe, La. 71291. 67 and 64 pages respectively. Flexibly found $2 each.

Although we do not know the author (he is an instructor in one of the schools of preaching), we are highly impressed with the value of his work. **Christian Evidences** makes a good handbook on the subject. It contains far more material than its 67 pages would suggest. The material on the virgin birth and the resurrection of Jesus alone is worth the price of the book. **The Book Of Daniel** has a lengthy introduction and serves as a brief commentary on the book. It is heavy on "historical fulfillment" and thus presents some viewpoints that are subject to serious question. But as a whole, both books are worthy of serious study.

These books can be ordered from
Carolina Christian Bookstore,
P.O. Box 8324,
Greenville, S.C. 29604

The Plea and the Restoration

Richard E. Stephens, Muncie, Ind.

The Reformation had become bogged down in the mire of religious division. It appeared that no decade could pass without a new religion group coming on the scene. The discord, confusion and bitterness that accompanied each new group seemed to tear the very heart out of the sincere efforts by many to find the way which leads from earth to heaven. Would Christianity be lost in the fight over human doctrines? Would no one appear who would help sincere people to find the way?

Around the turn of the 19th century a group of men in different parts of this nation, as well as men in England and Scotland, began preaching a doctrine that had not been uttered by mortal lips, to any great degree, for nearly 1,900 years. In looking out over the divided and confused religious world these men could see the failings of the Reformation and the preaching which they offered the world soon brought about a movement that would later be logged in the history books of religion as the "Restoration Movement." As a result of their preaching many in the religious world began to slowly awaken to the fact that religious men, in forming the human denominations, had drifted far away from the Bible in relation to the church. These men realize that the world was no longer seeking a "Thus saith the Lord" in matters of religion, but was heeding the doctrines and opinions of men. It was noted that almost anything that seemed to suit the fancy of the majority of any given denomination was soon injected into its creed. It was against this type of religious conduct that the men of the Restoration Movement set themselves in combat. Their plea was for a return to the simple teachings of the New Testament.

The men of the Restoration made exhaustive searches of the scriptures in order to find the requirements God had laid down for entry into the church that Jesus established. Then these men and others to follow them sought the simple order of worship that carried out by the early Christians. They studied the organizational structure of the first century church and its pattern of work. Putting all of these things together these men set out to "restore" the religion that had been set up in the days of the apostles and early disciples. Their plea caught on quickly especially on the early American frontier scene.

These men of the Restoration saw around them hundreds of different and conflicting denominations, all trying to dwell under the authority of God, but none conforming exactly to the New Testament pattern. The Reformation Movement had failed to achieve the goal and had simply reformed the errors of some men into the errors of other men. The effort of the men of the Restoration was not to reform but to restore and thus to avoid the mistakes of the Reformation. They did not seek to change existing denominations nor to begin a new one. Their breathtaking plea was to forsake them altogether! It was a move to restore the church that stood in the first century in all its beauty and its God-given simplicity.

Outstanding men of the Restoration included Alexander Campbell, his father Thomas Campbell, and Barton W. Stone, former Presbyterian ministers; Elias Smith and Abner Jones, former Baptist preachers; and James O'Kelly, a former Methodist minister. Hundreds and then thousands of others were soon to follow in the footsteps of these men back toward the first century pattern. The preaching of the men soon brought about their expulsion from their respective denominations, unless they left first, because they preached that men should give up all practices not authorized by the New Testament. This meant giving up their denominational names, it meant throwing down their respective creed-books and it meant a complete revamping of their worship programs and congregational activities. Many were so steeped in the traditions of the past that they would not listen to the plea of the Restoration. Others were willing to forsake traditions, families, conveniences and friends, if necessary, to help restore first century Christianity in the twentieth century. The movement grew.

The efforts of these men were blessed and many men heeded the plea to return to the God-given New Testament church. Names were changed to the simple terms used to describe Christians and the church in the first century. Creeds were discarded and men began to search the Scriptures to find the pattern for work and worship. Hundreds of thousands of people were learning that one could be a simple Christian without subscribing to the creeds and ideas of any one specific denominational group.

Today, throughout the world, congregations of Christians calling themselves the churches of Christ are still restoring Christianity as it was in the first century to their lives and the lives of all who will hear them. It is a stirring plea. It is a breathtaking plan. It is one that will touch the imagination of all who hear it. They call themselves simply Christians.

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Jack Exum Teaching a Packed Class at

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See Page 8

EDITORIALS

GOSPEL AND DOCTRINE

We never cease to marvel at man's power to create unreasonable ways to justify his false conclusions. Some of our brethren have gotten so carried away with their inordinate desire to fellowship everyone who professes to be a Christian, regardless of his belief or practice, that they are making a desperate effort to distinguish between what the New Testament calls "gospel" and "doctrine." They think by doing this they can have God's approval of their open fellowship with every false way. According to them one must obey (and they would go light on that word obey) the gospel (as distinguished from doctrine) to be saved, but once he is saved, he then lives by doctrine (as distinguished from gospel). "Gospel" is essential; "doctrine" is not. Thus one can justly draw the line of fellowship on "gospel" but not on "doctrine." He cannot be wrong on "gospel" without effecting his soul salvation, but he may be (as one who has obeyed the gospel) wrong on doctrine and still go to heaven. From this they reason that anyone who can go to heaven should be fellowshipped. Therefore we can fellowship one who teaches and practices false doctrine. (What ever happened to 2 John 9-11? Is that "gospel" or "doctrine"?) All this is nothing but a devious play on words to deceive honest souls, and we seriously suspect that soon "gospel" will be reduced to belief alone. They will be saying, "Gospel is a person in whom one believes, not something to be done or obeyed." This will open the gate wide enough to fellowship everyone in Christendom.

But according to Paul we become Christians by obeying "doctrine" (not distinguished from "gospel"). He said to the Romans, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) They became Christians by obeying the delivered doctrine. What had Paul delivered to them? The gospel. He said to the Corinthians, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. 15:1,2.) Were the Romans saved by "doctrine" and the Corinthians by "gospel" or were they both saved by the same thing? There is no escape from the conclusion: in the New Testament gospel and doctrine are one and the same. The "open fellowship" brethren are simply wrong on this doctrine—so wrong in fact that faithful churches should not fellowship them.

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POSITIVE PREACHING

Positive preaching is preaching that sets forth a positive doctrine, plan, or program of action as opposed to preaching that is always opposed to or condemns without suggesting something better to take the place of that which is opposed or condemned, e.g. opposing evil entertainment, such as dancing, petting, gambling, etc., without giving a positive plan of wholesome recreation. This is not to say that positive preaching can never be opposed to anything. Rather it must be positively opposed to every false way. Positive preaching must seek to remove the evil, but when the evil is removed it must offer righteousness to fill the vacuum (cf. Matt. 12:43-45). A dentist would become negative if he pulled a tooth just for the sake of pulling a tooth. A preacher becomes negative when he has nothing to offer but his opposition. But just as a dentist can be positive when he pulls a tooth, a preacher can be positive in opposition to false systems and practices when he has something better to offer than the false which he opposes. When one preaches the word of God as he is instructed to do, and preaches it with the right purpose and attitude, he is engaged in positive preaching.

But unfortunately the people who talk most about positive preaching today do not mean hard-hitting Bible preaching, such as we believe all apostolic preachers did and such as all gospel preachers have a duty to do. They mean preaching that will please everybody and offend nobody, regardless of their philosophies of life or sinful conditions. It is non-controversial preaching, preaching that everybody can agree with. It is preaching that compromises the truth for the sake of popularity—preaching that "wins friends and influences people" without convicting them of sin. Such is not positive preaching in any sense of the word because it offers no positive message, no positive answers, no positive solutions. In fact, it is negative preaching—negative because it fails to present the positive message of Christ and His plan to save. It is a dangerous departure from Paul's charge to "preach the word." (2 Tim. 4:2.)

ETERNAL WORDS

William Dana Orcutt says of Mary Baker Eddy, the founder of Christian Science, "Anyone who ever talked with her will bear me out in saying that it was easier to remember what she said than to forget it." (**Mary Baker Eddy And Her Books**, p. 6.) We cannot conceive of this being wholly true of Mary Baker Eddy (we have read a considerable amount of her writings and find them easier to forget than to remember), but it is certainly true of the living, immutable, dynamic words of our Lord. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63.) The writer of Hebrews adds, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.) The word of God is indestructible, eternal. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) It should therefore be the aim of every preacher (and in every sermon he preaches) to burn the gospel of Christ into the hearts of his listeners in such a way that the message of Christ can never be forgotten—that it will be easier to remember than to forget. The word of God is not only eternal, it also makes eternal imprints on the mind.

Once it enters the heart, it can never again be completely ignored or wholly forgotten.

GOD'S PROVIDENCE

Those who surrender to God, and obey His will, put their lives and their fortunes into His care and keeping. They trust Him to supply their needs. They are the servants—slaves—and He is the Master, and as such He is responsible for their welfare. They do His will and He supplies their needs. The Bible says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." (1 Pet. 5:6,7.) Why then should they worry and fret about the burdens of life? They can cast them all on the Lord.

Paul, in a profound statement, says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) Many professed followers of Christ say, "It just can't work that way." Or, "We do not understand how such could be." True, we may not understand how God can take all things and work them for our good if we love Him, but that is not our department. Our department is to love God. This we can do. And that doing, we can trust God to work good out of all things, whether we understand them or not. Working the good is God's department. Our vision is limited and we can only see things in relation to the present, but God sees the outcome from the beginning. In this life, whatever may come to us, in trials, storms, sufferings, distresses, disappointments, God can direct it to work for our good in the end. And that is what counts. So whatever comes or goes, let us trust to the providential care of God. He rules the world. He knows our needs . . . and He cares! As Cowper says,

> "God moves in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm."

LITTLE THINGS

The prophet Zechariah asked, "F who hath despised the day of sma things?" (Zech. 4:10a.) Herein is goo advice for all of us: we must learn n to despise small things. Little thing make a big difference in doing grea things. Or to say the same thing in di ferent words, great things are accon plished by small acts. The vast shore lines of the world's seas are made u of individual grains of sand. Th oceans are made up on tiny drops c water. Books are made up of pages Magazines (such as **Carolina Christian** are written one word at a time . . . an the words are made up of letters. A matter is composed of minute atom And yet we often consider ourselve and our efforts too small to count. W have forgotten that very few things ar ever done by great gushes. Our whol life and work are made up of sma things, things so small that by them selves they seem almost useless.

As Christians, we have the world' most challenging task—the task o preaching the gospel of Christ to ever creature in the whole world. The mag nitude of the Great Commission i staggering. It simply looks too big t be done. But if each of us will do wha he can do, what God has given him th ability to do, we can do the job and d it now. None of us can do everything but all of us can do something. Tha something we can do, although it ma appear very small at the time, i exactly what God expects us to do When each of us does what Go expects him to do, the job will b done. God made Christians and H knows what they can do. He gave th

Great Commission because he knew hat Christians could carry it out. But t takes everyone doing his part. We must do the job together.

Harry Emerson Fosdick told the folowing story, which well illustrates our point. "On the slope of Long's Peak in Colorado lies the ruin of a gigantic ree. Naturalists tell us that it stood or some four hundred years. It was a seedling when Columbus landed at San Salvador, and half-grown when the Pilgrims settled at Plymouth. During the course of its long life it was struck by ightning 14 times, and innumerable avalanches and storms of four cenuries thundered past it. It survived hem all. In the end, however, an army of beetles attacked the tree and leveled t to the ground. The insects ate their way through the bark and gradually destroyed the inner strength of the ree by their tiny but incessant attacks. A forest giant which ages had not withered, nor lightning blasted, nor storms subdued, fell at last before bettles so small that a man could crush them between his finger and his thumb."

What age, lightning, storm, and avalanches could not do to this huge tree the small beetles succeeded in doing. They did it not because one individual beetle could destroy such a tree but because all of them attacked it together for the same purpose at the same time. The Lord's people should learn a lesson for this: we can do the job God has given us to do when we all use the little we have for a united attack on the job before us. Let us put our shoulders to the task and each of us apply all the force God has given him. When all of our little is put together it will amount to much—just enough to do the job with God's help. If we do not do the little that we can, the beetles will have outdone us.

CONCERNING CENSORSHIP

Roy Z. Kemp, Greensboro, N.C.

All of us know that we cannot legisate morality nor can we coerce other eople into improving their morals. But, as Christians, it is our duty and esponsibility to let our feelings be eard concerning the immorality, bscenity, and violence now being een and heard on the TV screens in ur homes.

Approximately one-half of TV prorams now being shown contain physial and brutal violence, foul and indeent language, and obscenity and mmorality to a certain degree. Many rograms are actually embarrassing to watch by anyone with any sense of morality and decency. One does not eed to be overly judicial or puritancal to be aware of the current trends.

Near nudity is a common thing also, as are the indecent gestures, actions which go past the point of being suggestive, and language which should not be heard in the gutters.

Our home TV screens are now presenting for the viewing of anyone, old or young, the same kind of pornography and obscenity that has long been available on the printed page.

There are programs of violence, too, many being viewed by young children and teenagers, which are leading them down the road to hostile aggression and brutality. Exposure to such programs can easily lead our younger ones to physical attacks on their playmates which could lead to death or physical impairment for life.

One survey recently made through a study of 2,900 senior and junior high school students and 1,500 graduate students from 100 schools throughout the nation reveals that in each group of viewers researchers found a correlation between TV violence viewing and a wide range of troublemaking behavior.

This one survey shows that the relationship between TV violence and antisocial behavior is sufficient to warrant immediate remedial action.

As Christian parents, we should be alarmed at this situation, and be up in arms with our demands for this remedial action to be put into effect. Some harm has already been done and more as entertainment on our TV screens.

Any viewer who wishes to express an opinion on this subject and/or to offer suggestions for the improvement of programs on all the networks, may write to any or all of the addresses listed below:

ABC Network: Mr. Leonard R. Goldenson, President, 1330 Avenue of the Americas, New York, New York 10019

CBS Network: Mr. Robert Wood, President, 51 West 52nd Street, New York, New York 10019

NBC Network: President, 30 Rockefeller Plaza, New York, New York 10020

(Mr. Julian B. Goodman was the president of NBC, but his death occurred recently and his successor's name is not known at this writing. However, a letter may be addressed to the headquarters of the network; someone in authority will read a letter of complaint.)

If anyone wishes to address a formal complaint to governmental authorities, the man to write to is:

Mr. Dean Burch, Chairman, Federal Communications System, 1919 "M" Street, Washington, D.C. 20554 or to: Senator John O. Pastore, Chairman, Senate Communications Sub-Committee, 5202 Senate Office Building, Washington, D.C. 20510

The most effective way, however, in all probability, to get quicker results would be to write directly to the sponsors of the TV programs which you find offensive. Let the sponsor know that if the program or programs continue, you will no longer purchase any product of the company. Such sponsors listen to complaints and suggestions, and heed them, far more than one might imagine. Anything which hits at the "pocketbook" of a sponsor will be given speedy consideration.

A word of advice in writing a letter: Never be "nasty" in the tone nor resort to "name-calling." Be businesslike, polite, sincere, and very intelligent. Let the sponsor or network or whomever you are writing know exactly how you feel and what you intend to do. State your reasons clearly and emphatically, but with temperance and Christian courtesy. And mean what you say; do exactly what you state you will do, if your suggestions are ignored.

When this action is taken by a huge number of our population, our airwaves will once again be clean and worthy of being watched. (The small number who dearly love the salacious and suggestive programs surely are in the minority!) As a Christian, **stand up and be counted!** This is only one more way to serve the Lord.

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PAUL OR PEALE?

Harmon Caldwell, Clemmons, N.C.

"It was Adlai Stevenson who said: "When it comes to evangelists, I find Paul appealing and Peale appalling."

"Some of our preachers are more like Norman Vincent Peale than Paul. Like Harry Emerson Fosdick they think "Preaching is personal counseling on a group scale." Some of my brethren no longer preach the gospel; they try to improve the personality. "Let us help man to understand himself through 'The Power of Positive Thinking,' " they cry. Much attention is paid to the outward man that is perishing and very little thought is given to the inward man. The Social Gospel may be appealing to men but it is appalling to God.

Paul says, "Preach the word!" Peale says, "Pamper the world!" Paul says, "Reprove, rebuke, exhort." Peale says, "Approve, relax, exonerate." Now, if you can see no difference between the two you need to rush down and buy some new glasses!

"Effective preaching must be scriptural preaching. Not all interesting sermons are gospel sermons. The preacher of the gospel has the paramount aim to:

"1. Convert the sinner to Christ.

"2. Instruct and build up the immature Christian.

"3. Strengthen in righteousness those who are more mature.

"4. Reclaim the wanderer."

The foregoing article, appearing in a recent issue of *Hillsboro Herald*, was written by Bobby Key, and is a brief buy pertinent and comprehensive expose of a condition that obviously, but unhappily, exists in our brotherhood today, and one which will gain momentum if not checked. Such warnings as the article gives need to be sounded constantly — from pulpit, classroom, church bulletins, papers, and any other means through which the message of truth can be conveyed.

Christ limited His teaching to words He received from the Father Himself. (John 8:26, 28, 38; 17:8). The Spirit, which He promised unto His disciples, who in turn would guide them into all truth, did not speak from himself. (John 16:13.) In fact, the apostles, as the emmissaries of Christ, spoke only that which was revealed unto them. (2 Pet. 1:16-21; Gal. 6:6-12.) They rebelled against the traditions of men and the rudiments of the world, but never against the traditions emanating from heaven. They confined their teaching to the doctrine of Christ, and warned against perversion of it. (2 John 9-11; Rev. 22:18-19.)

Human reasoning has made attempts at encroaching upon the simplicity that is in the gospel message since the beginning. (2 Cor. 11:1-3; Col. 2:8; 1 Cor. 1:21.) The fact that the righteousness of God is revealed exclusively in the gospel and that such furnishes a man unto every good work (Rom. 1:16-17; 2 Tim. 3:16-17) used to be the basis of teaching for every preacher, every elder, every member of the church identifying themselves with the restoration movement and was the primary element in denunciation of human philosophy which resulted in sectarianism and religious division. Such was the very foundation for the plea for unity among all believers in Christ.

But not so today. The appealing charms of personable preachers, the demands of elderships in many places for promotional schemes, and the wishes of church members to listen to patterns of "social gospel" rather than the fundamental truths of New Testament, Christianity, are alienating the church in numerous areas from its identity with Christ.

To touch the heart with kind words and good advice for better living is good, but only when such words are the words of the gospel of Christ. To try to improve the personality is fine, but the personality must be improved only through following the example of the personality of Christ as revealed in His Word. The outward man perishes; the inward must be renewed, and the only means of such renewal is through learning and practicing the law of God. (Ps. 1.) We should never be ashamed of the gospel.

(Editor's Note: Amen! Brethren we had better take heed lest we depart from the truth. Read this timely article again. Meditate upon it. Absorb it. And, then go out and preach the gospel with a view of converting souls to Christ.)

Wonderful Blue Ridge Encampment

J.M. Powell, Asheville, N.C.

Mark your calendar for June 18-22, inclusive. Spend this period at Blue Ridge Encampment, near Black Mountain, N.C. It would be difficult to find a more scenic area in America. Hundreds of Christians from across the nation will be there. Hopefully, Carolinians by the scores will be on hand to enjoy the outstanding program which has been arranged.

There will be planned activities, classes and lectures for children, young people and adults. Each day the program will open with a devotion led by Archie Luper of Ventura, Calif. The day will close with a "fireside" chat by B.C. Goodpasture, Nashville, Tenn.

Jack Duty, an accomplished preacher and song leader, from Canton, Ohio will direct the congregational singing. A new feature this year will be interpretive Bible readings each day by John Halton of Abilene, Texas.

Classes on many subjects will be taught by Mrs. A.R. Halton, Mrs. John Halton, Mrs. Archie Luper, Mrs. Ted Vaderwood, Gus Nichols, Paul Rodgers, and Eugene Lindsey.

Lectures and sermons will be given by Carroll Ellis, Tom Byerley, Thomas Warren, Earl West, Garland Elkins, Howard Emerson and others. The general theme of the lectureship will be "First Century Christianity in Today's World." For additional information, write the author at 127 E. Chestnut Street, Asheville, N.C. 28801.

Corner of dining-room—Blue Ridge Encampment

Springboard for Discussion

ABORTION

Howard Winters, Duncan, S.C.

Whether we are prepared for it or not, the recent decision rendered by the Supreme Court on the unconstitutionality of abortion laws has brought Christians face to face with the issue. We have no choice now—there are no state laws to hide behind. It is time for us to find the truth and take our stand on it. We have been silent observers from our middle-of-the-road fence long enough. We must now make some decisions, right decisions, about it.

We are not convinced (as some of our previous statements might have implied) that all abortion per se is murder. There are cases when it seems necessary, such as when the life of the mother is threatened. When a choice must be made between one of two lives, regardless of which is chosen to live or die, the results is not murder. The choice as to which is to die does not incriminate the one making the choice.

Let us suppose a case: a father is faced with a situation where both his wife and an unborn child cannot live. He must choose between them or else both will die. He may choose either his wife or his child and still not be a murderer. And we know of no one who will sit in judgment upon him regardless of which he chooses. In this case, abortion would not be wrong (neither would it be wrong to choose the life of the child over the mother).

How can we tell, then, when abortion would be sinful? This may be a very easy task if we are willing to apply a simple test. As Christians we must respect all human life, and there is no reason (known to us unless it is Ex. 21:22-15) to think that life after birth is to be more highly regarded than life before birth. Thus any abortion performed that would take life before birth that would not under the same circumstance (assumming that the circumstance could apply in either case) take it after birth would probably be wrong and sinful. In a case where a mother or a child one must be sacrificed, what difference would it make (as far as right or wrong is concerned) whether the child is born or unborn? What difference would it make which life was chosen? But suppose a mother just wishes to take the child's life because the pregnancy was unplanned and unwanted, or because it was the result of rape or incest or both. If the pregnancy is terminated there must be a disregard for the respect that is due human life at all times. And, in such cases, what difference would it make whether the child was killed in the womb or after birth? In either case it would be willfully taking a human life to get other humans out of a bad situation. Thus we are almost ready to conclude that any reason which would not justify taking a child's life after birth would probably not justify taking it before birth. If the reason is sufficient for it to be considered murder after birth, what reasons are there to consider it anything else before birth? How can we reach any conclusion but that to kill a child before birth is just as wrong as it is after birth? Granted, this test is hard to apply (that is, hard to accept the conclusion that must be drawn from it) in many cases, but how can we escape it? If a situation could not justify killing a child after birth, why would it before birth?

(Note: We are aware of the fact that we are here raising more questions than we are answering. This is why it is headed, "A Springboard For Discussion"—our way of inviting response.

We therefore hope that qualified brethren will take pen in hand and give us some serious studies on this burning question. In addition to the question raised by our article, we would like to see some studies on such questions as: When is abortion justifiable? Who has the right to make the decision for an abortion? Should a distinction be made in life before and after birth? What is the significance of Ex. 21:22-25? What should be the Christian's attitude toward abortion? etc. The field is wide-open, brethren. Who will enter it?)

Southeastern Children's Home News

Second Cottage Under Construction

The second cottage of the Southeastern Children's Home, Inc. is now under construction in Sumter, S.C. The footing has been poured, the piers have been built, and this week the carpenters are at work on the framing. The building of such a house as this will take about four months. We will keep you informed of the work that is being done from month to month by means of these articles. This cottage will have the same floor plan as the first cottage as that arrangement has been found very satisfactory. The front exterior design will be different for appearance sake.

Our license has been successfully renewed for another year. The license from the South Carolina Department of Social Services is granted on a year-to-year basis. Each year we are required to submit reports of the financial status of the home to insure that we are able to care money-wise for the children in the home. Also, the houseparents are required to have physical examinations to guarantee that they are free of contagious diseases that might adversely affect the children. The representative of the State Department of Social Services makes a visit to the home, and investigates the actual day-to-day operation. Everything was again found in order, and our license was granted without restrictions for another year. We are grateful for this confidence which the State Department of Social Services has placed in us. We are trying to conduct all our affairs in such a way as to keep their confidence in us.

We have received within the last few days applications from two other children for places in the second cottage. These children are brothers, ages 11 and 12. We have knowledge of several other children who need a home. We would like to have you, our brethren and sisters in Christ, to be on the lookout for children needing homes. If you know of such children, please write us immediately. We will care for all children needing homes to the best of our ability. As soon as possible we want to build other cottages so that more and more children can be provided for.

We still need houseparents for the second cottage. While we have some four months to find these houseparents, we would like to secure them as soon as possible. If you would like to be considered for this work, please write us.

Our contributions are averaging close to $2,000 per month now. This is both wonderful and essential. We humbly ask for your continued prayerful support of this work. Caring for homeless children is a great undertaking. We are so happy that our Christian brethren in the Carolinas have supported this work so well. We are grateful for this support.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: KAOHSIUNG, Taiwan—A gospel meeting was recently conducted in this second largest city in Taiwan. Brethren John Kao, Richard N. Ady, and Chang Hsi Fu did the preaching which resulted in 12 baptisms and the establishment of the Lord's church in this city.

BAURU, Brazil—Missionaries David Rose and Larry Combs traveled from Bauru to Marilia, answering the request of a man, Benedito de Lucca. Benedito had been searching for the true way for 14 years and heard a World Radio broadcast, causing him to enroll in the Bible correspondence course offered, then later requested baptism of Rose and Combs. Says Benedito: "I knew there had to be others who wanted to follow Christ in the purity of His word. I knew I couldn't be alone in this world." Since his baptism, eight others have become Christians in Marilia.

PARIS, France—New convert Sister Fialkovsky is busily engaged in translating the sermons of Richard Andrejewski from French into Russian. They will be used by Brother Yvan Kolesnikow in his work of preaching to the Soviet Union over Radio Trans Europe and the Far East Broadcasting Company's transmitters.

GENEVA, Switzerland—Sister Audean Baldwin, a widow whose children are all grown, is spending her remaining years on the mission field teaching! Thus far she has taught at the Four Seas College in Singapore, for the State Department of Education in Australia (religious instruction in public schools) and is now working for the Lord in Switzerland. She says: "Widows, do you feel there is nothing for you to do since the children are gone? Do you ever wish there was a place where you could feel needed? Why not have the joy of helping where the saints of the Lord are few in number? Why not be a Lydia and begin the church in your home! Retire and rejoice evermore in the service of the Lord . . ."

MADRID AND BARCELONA, Spain—Radio Speaker Juan Monroy reports that the Herald of Truth program has been blocked in these cities due to pressures in the press and by the Catholic Church against the program.

ON THE HOME FRONT: AUSTIN, Texas—Minister to the Deaf, H.S. Whittington, estimates we have in the U.S. less than 500 deaf Christians and one-half a million deaf living without news of Christ.

CHINLE, Arizona—According to Brother J.B. Johnson, the book MASSACRES OF THE MOUNTAIN, 1815-1875 by J.P. Dunn, Jr., reveals that the church of Christ was granted permission to take over the teaching of the Navajo Indian. Upon its failure to do the job, the Presbyterian church was given the responsibility instead. Now, Johnson reports the opportunity is again ours, inasmuch as the Navajo Tribal Council has granted land on which we may build a building to complement the good work already going on. Seven thousand more dollars are needed. Send your contribution immediately to: Navajoland Church of Christ, P.O. Box 753, Chinle, Arizona 86503.

ON THE CAMPUS: PEPPERDINE UNIVERSITY—This school's offices have now been moved to the new Malibu campus . . . OKLAHOMA CHRISTIAN— Deryl Lee Gotcher, member of the board and elder of the 29th and Yale congregation in Tulsa has been elected president of the Oklahoma Bar Association . . . ABILENE CHRISTIAN COLLEGE–A new first-of-its-kind mission center has been opened. For general brotherhood use, for missionary research and information, the center contains the ultimate in design and practicality. A Mission Strategy Room designed by a U.S. Air Force strategy room specialist is the nerve center for mission work throughout the world. A ham radio station, information room, conference room and other offices make for one of the most useful tools for prospective missionaries and supporters of world mission work . . . HARDING COLLEGE–A preacher training school has been established by the Harding Board of Trustees, scheduled to begin next year. It is designed for men who cannot spend four to seven years in college.

FROM THE "GOOD NEWS": "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Paul-Romans 8:28.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point, Eastchester

JIM STUTTS, Reporting: In March we had a splendid "Mental Health Clinic" with Dr. Paul Southern. One soul was obedient to the Lord by being baptized while the church was wonderfully strengthened. Dr. Southern appeared on a local TV talk show and did a marvelous job in acquainting folks with the mental health problem and its only solution. This 72-year old Soldier of the Cross is in his prime and is available for meeting work at a moderate expense.

We enjoy a rich fellowship with believers here and have had 10 responses since January 1. A gospel meeting is scheduled here for June 4-10 with Brother Cook from Alabama speaking.

Greensboro, Wendover Ave.

ROY KEMP, Reporting: In order to perform a service to the congregation of the Wendover Avenue Church, and to stimulate growth and development among the young people of the church, the High School Bible Class members have originated a new class project. The Church members have been requested to submit written questions to the young people concerning any Scripture verses, church activity suggestions, world problems, city or civic problems, schools, entertainment, political, and various other subjects that would be appropriate and a worthwhile study project. The class members will attempt to formulate suitable replies to the questions; these will be published in the Sunday bulletins of the church. The assistance of the minister, Gordon Van Steenberg, will be used only when it is necessary.

This unusual and interesting project developed from a "Question-and-Answer" program Mr. VanSteenberg originated and gives at infrequent intervals on Sunday evenings in lieu of the regular sermons. These sessions have been well received and created great interest and comment. Each session has been interesting, informative, and instructive.

Greensboro, Friendly Ave.

TALMADGE SOLOMON, Reporting: I will complete almost two years with the Friendly Avenue congregation. During this period of time the church has accomplished many of its goals. Our beautiful facilities, our great location, the wonderful people who worship there all add to making it one of the greatest churches in the Carolinas. The church is under the leadership of three elders and eight deacons. Our average attendance on Sunday morning is 150 and our budget for 1973 is $800. I have thoroughly enjoyed my work here at Friendly. However, due to several very personal reasons, I have asked the elders to accept my resignation effecting June 1. I plan to change vocations, stay here in Greensboro, and worship with the Friendly Avenue congregation. Although I am giving up full time local work, I shall never forget the ten years I have given in full service to the Lord. I pray that I shall be of continued service in another field. I would recommend Friendly Avenue to any preacher who would accept the challenge. I also want to thank all the preachers in the Carolinas who have been a great inspiration to me and have helped me in my preaching. Anyone interested can contact the elders here at Friendly.

SOUTH CAROLINA NEWS

Greer, S.C.

BILL SMITH, Reporting: The 1973 weekly budget is $220.00 and this includes Southeastern Children's Home and Herald of Truth, Channel 13 TV in Asheville, N.C. The church bought a forty-passenger bus and will begin a bus ministry this spring. Eleven souls repented, confessed sin, and asked for prayers during April. A singing is scheduled for June 3 at 3 P.M. and a meeting with Rhoden Presnell, June 4-10. Trinity Lane in Nashville and Greer are looking for a preacher to work in Greer. Full support is available.

Greenville

BILL SMITH, Reporting: I live in Greenville and work with the county school system. As of today, April 19, I have not made an agreement with a congregation when I leave Greer. I will be available to work in driving distance of Greenville. Any church interested in my service should contact me at 71 S. Fairfield Rd. 20605, Phone 277-2368.

EDITORIAL BOOK VIEWS

A Christian View of Origins, Donald England. Baker Book House, Grand Rapids, Mich. 49506. 138 pages. Paper $2.95.

Don England is Professor of Chemistry at Harding College—a Christian and a scientist. His book is just what its name suggest. His approach is to show that the Bible doctrine of creation is the most reasonable view of origins and the view he holds, although he does not dogmatically insist that all must accept it. It has 35 useful diagrams illustrating nearly every major point. The first and the last chapters are exceptionally good.

A Symposium on Creation IV, edited by Donald W. Patten. Baker. 159 pages. Paper $2.95.

As with the three previous volumes in this series, this contains some more hard blows against the theory of evolution. There are chapters on Flood Traditions, Blood, the Liquid of Life, Creationist Botany Today, Instinct, Creator God or Cosmic Magician, The Origins of Civilization, Out of Whose Womb Came the Ice? and Pattern and Purpose in Creation. For those who have not been introduced to the subjects, the chapters on instinct and pattern and purpose in creation are extraordinary.

COMMENTARIES AND STUDIES. All the following are published by

Baker. **Galatians**, Andrew W. Blackwood, Jr. 86 pages. Paper $1.25. Contains many delightful insights, but, as does most denominationalists, the author tries to blend the law and the gospel into one harmonious whole rather than seeing the gospel as a completely new system . . . **Plain Talks on Galatians**, Manford G. Gutzke. 175 pages. Paper $1.95. Fifty challenging talks covering the whole book of Galatians. An abundance of useful material for the discerning reader (but it falls into the same error as the preceeding one) . . . **Classical Evangelical Essays In Old Testament Interpretation**, ed. by Walter C. Kaiser, Jr. 265 pages. Paper $3.95. Just what its name implies. It contains 14 essays dealing with the knotty problems of the Old Testament, such as the imprecatory Psalsm, the prophecy of Isaiah 7:14 (worth many times the price of the book), Old Testament ethics, and the immortality of the Old Testament. Excepting the regular denominational characteristic of running the law and the gospel together as one system, you do not know all that you should know until you are aware of the contents of this book. It should be a "must" on your reading list . . . **The Epistle to the Hebrews: A Commentary**, Homer A. Kent, Jr. 303 pages. Cloth $5.95. A verse by verse commentary on Hebrews. Although it has some denominational weaknesses (for example, the author is Calvinistic in belief), this is a useful book. Many delightful insights can be gleaned from it. Without agreeing with all the positions it takes, we think you will appreciate it.

QUIZ AND PUZZLE BOOKS, all from Baker. **Bible People in Crossword Puzzles 2**, Lucile Pettegrew Johnson. Paper .79¢. Twenty crossword puzzles on people in the Bible . . . **Scripture-Based Crossword Puzzles**, Gretchen Whitlow. Paper $1.50. Fifty crossword puzzles described by the title. Both of these will be a treat to crossword puzzle lovers . . . **Know Your Hymns Quiz Book**, Frederick Hall. 140 pages. Paper $1.50. Hundreds of questions and assignments on scores of hymns, designed to better acquaint (some of it does little more than entertain) the student with both the hymn and its background . . . **Quiz Book On the Bible**, Arthur W. Kelly. 142 pages. Paper $1.50. Questions (and the answers are given in the back) covering every book in the Bible. Could be used profitably as background in a survey course on the whole Bible, although the questions do not necessarily deal with the highlights of the book.

All books reviewed or mentioned in "Book Views" may be ordered at the publishers price from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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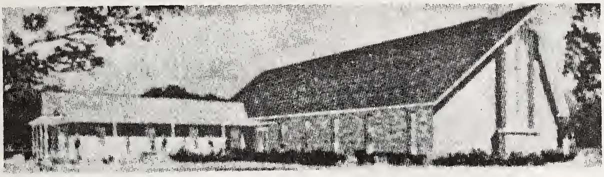

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CAROLINA CHRISTIAN

Vol. 15, No. 6, June 1973

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Westmorelands to British Honduras

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EDITORIALS

CAROLINA CHRISTIAN COLLEGE?

You will note that we are asking a question, not making a statement of fact about Carolina Christian College: for as of now no such institution exists. And whether there ever will be or not depends on a large number of factors, few of which are in any one person's hands. But we are hoping by raising the question to start some serious thought about such a school. We are aware of the fact that it would be a tremendous challenge, a challenge to which someone would have to devote his whole life, but Carolina Christians have risen to meet challenges before:

Brethren from all over the world needed to be brought to the Carolinas to see firsthand the vastness of our needs in both states. Blue Ridge Encampment was conceived and brought forth.

Some means were desperately needed to bring scattered brethren together for fellowship, edification, and encouragement. The Carolina Lectures were born. (The South Carolina Lectures were added later as a supplement to help fill this need.)

There arose a need for a camp where our children could have fun (develop their bodies) while they were being taught the Bible (developing spiritually). Carolina Bible Camp was instituted. The number of campers so increased that one camp could not accommodate them all. Palmetto Bible Camp came into being.

A religious journal, to serve both as a teaching media and to keep each of us informed of all activities in the Carolinas, was almost imperative. **Carolina Christian** made its appearance.

A supplier of religious books and literature was needed. Carolina Christian Bookstore was established.

A need for a first-class program to care for homeless children arose. Southeastern Children's Home had its beginning.

All of these (and others) have enjoyed remarkable success, and that, we believe, because they were born to fill a need. Now another need faces us. We need a first-rate school where our youth can be trained to make a living while they are being taught the Bible (being taught how to live). Will Carolina Christian College come to fill this need? Yes, if faithful brethren are concerned enough to make it so; otherwise, no.

WHAT'S HAPPENING?

We recently had the distinct privilege to have both breakfast and supper with Franklin Camp, one of the foremost Bible students in the world today. He was more alarmed over prevailing conditions in the Lord's church than we have ever seen him before. Over and over, with the deepest concern, he kept asking, "Brother Winters,

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what is happening to people?" Of course we did not know—perhaps no one really knows. But one thing is certain: men have lost their bearings; they recognize no authority higher than human reason and no blessing better than subjective experience; they want more than God has promised and something better than He has given in His word.

What is happening when people reject the Bible account of man's origin and turn to the materialistic theory of evolution?

What is happening to cause people to abandon the Bible for the philosophy of liberalism?

What is happening that causes our own brethren to question the validity of the restoration of New Testament Christianity?

What is happening that makes the Lord's people reluctant to preach the truth just at the time when the religious world is hungry for it?

What is happening to cause so many preachers to quit preaching in the very hour when preaching is needed more than ever?

What is happening to cause Christians to compromise with and embrace denominationalism at the very time when denominationalism is falling apart under the powerful influence of truth?

What is happening that causes young people to leave good homes and live as unbathed tramps on the street and by-ways of America?

What is happening to cause scores of God's people to throw aside the Bible for a subjective experience (Pentecostalism)?

What is happening when men who have fought the battle for truth and right turn on those who have stood with them through the years and call them (those who still stand where once they stood) "new fundalmentalists" who are more dangerous to the church than rank liberals?

What is happening?—the list of wild wanderings of unsettled minds could be extended indefinitely. I know of no better way to describe present conditions than to insert that sad note that appears time and again in the book of Judges: "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judges 21:25.)

What is happening? We do not know, nor can we understand the thinking that has brought on the distressing conditions herein hinted at. But we do know one thing: whatever it is, the devil is behind it . . . and Christians had better be against it.

CHURCHES AND PREACHERS

We learned long ago not to recommend preachers to churches or churches to preachers without some reservations. It is a proven fact that a man who works well at one place may well be a complete failure at another; a church that works with and treats one preacher royally may disrespect and completely destroy another. Men and churches are different; so are the situations in which they work. The ideal working arrangement comes when each is compatible with the other. Our position often affords us the opportunity to know preachers searching for a place to preach and churches needing preachers. We are frequently asked by preachers to put them in touch with such churches and churches ask about preachers wanting to locate or relocate. Without in any way trying to serve as a preacher placing agent, we are most happy to help in anyway we can. But it should be distinctly understood that when we do so we are neither commending the preacher to the given church or the church to a given preacher. We are simply putting one in touch with the other. We expect the churches to fully investigate the man (something we have neither the time nor the disposition to do) and the preachers, as a part of their own responsibility and for their own welfare, to investigate the church before accepting the work. If such an investigative process is not conducted by both parties, someone is sure to get burned, and the cause of Christ (not us) will be the loser.

PUTTING CHRIST FIRST

Our Lord demands first place in our hearts. He refuses to play second fiddle to anyone or anything in regards to primary devotion. Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) We must therefore commit **all** to Him, **all** that we are and **all** that we possess. When Christ comes first we can truthfully sing, "All to Him I surrender." There is no acceptable substitute: Christ either comes first in our lives or He does not come at all. This simply means that Christ is made the center of our lives—the reason for doing what we do. We build everything around Him, service, work, recreation, home, etc. Nothing must be done that is not His will for us to do. His will becomes the supreme desire of our total being. His will becomes our will. As Cowper expressed it:

"O Lord, my best desire fulfil,
And help me to resign
Life, health, and comfort, to thy will,
And make thy pleasure mine."

"CHURCH WORK"

A sharp distinction should be made in what is generally called "church work" and the true work of the church. Both should be the same, but far too often they are not. We have been saying for many years (and plan to keep on saying it as long as we have the capacity to do so) that the work of the church is to preach the gospel—preach the gospel with a view of saving souls. The gospel of Christ is God's power to save—God's remedy for all man's spiritual diseases. (Rom. 1:16). This is what Jesus commissioned His apostles to preach (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-48). This is what the early church proclaimed (Acts 1:8; 8:4; Col. 1:5, 6, 23; Rom. 1:8). This is what we are to preach today (2 Tim. 2:2). And this, as we conceive of it, is the work of the church. Everything done, whether it be reaching the lost, feeding the hungry, clothing the poor, edifying the saints, etc., should be done with this end in view. But unfortunately we sometimes lose sight of this primary goal and get bogged down in "church work", such as getting and keeping our buildings, entertaining our youth, having and enjoying social functions, etc. Now we are not saying that these things should not be done: for in most cases they should. But we are saying that we have let the Lord's work degenerate into "church work"—work for which there is no vital need or burning urgency. All such work should be done as a means to an end—a means of preaching the gospel—not just for our own comfort, enjoyment, pride, or entertainment. When a church does a thing for itself it may be classed as "church work"; but when it does a thing for the purpose of widening its scope of preaching the gospel in order to save souls, it is doing the Lord's work, the only work a church has any business doing. So when our motive is right the work of the church and "church work" will be the same. There is no reason for, nor eternal reward in doing a work just because it is religious in nature.

CONCERNING HYPOCRISY

Roy Z. Kemp, Greensboro, N.C.

There are two words in the English language which have clear and definite meanings. They cannot possibly be misunderstood nor misinterpreted by one with average intelligence. These words are "hypocrite" and "hypocrisy."

A hypocrite is a person who practices hypocrisy—one who feigns to be other and better than he really is; a false pretender to virtue or piety. Hypocrisy is the act or practice of feigning to be what one is not, or to feel what one does not feel; especially, the false assumption of an appearance of virtue or religion, or the canting simulation of goodness.

Neither word can be euphonically spoken nor softened in any manner. They are hard words, harsh words, and no other words can describe so graphically their character of characteristics. They are not interchangeable with other words.

In Matthew 6:1-6, Jesus warned the people to be careful about practicing outward piety in public places in order to be seen by men in their acts of charity or worship. Those who could be described as hypocrites practicing hypocrisy were not really concerned with pleasing God; their main—and only—purpose was to impress others.

In that day—just as today—the practice of almsgiving was an important factor in religious life. A graduated tax was used to support the poor, and this tax was supplemented by freewill offerings of those able to give. Such offerings were collected in the synagogues and schools of learning, and trumpets often were sounded to remind the people that it was time to remember the poor and to donate generously.

Jesus reminded the people that such acts of hypocrisy would be witnessed by men and could only be rewarded by men; God would see deep in their hearts and know their generosity did not come from a heart of concern and love for others.

Jesus did not condemn public giving; He only warned that one's attitude and spirit were more important than the amount one gave. His reward was to be given only to those who donated with the right motive. The love of God is greater than all the world's acclaim.

Man's heart is fickle, and a giver is remembered only as long as he continues to give generously. When another gives in larger measure, the acclaim will go to him. But God will always reward and remember those who give generously to Him and who serve Him with hearts of love.

Hypocrisy can also be found in prayers, Jesus warned. The loud praying that is done only to be heard by men—done without any love for God being in the heart of the praying one, is an abomination in the ears of God. God will not even hear such prayers. They will bear no fruit.

The formalized prayer, said from memory or by rote, without sincerity, is merely hypocritical speech. A prayer must come from deep within the very heart of the one praying, and must be composed of love, devotion, reverence and worship of God if it is to be heard by Him.

A lip-service prayer to God has no real meaning; its words are but wasted breath. Knowing that it is a great sin for us to make a display or great show of our religion, let us not be hypocrites and practice hypocrisy!

He who has conferred a kindness should be silent; he who has received a kindness should speak of it. Sel.

LITTLE CHILDREN . . .

Harmon Caldwell, Clemmons, N.C.

There are two passages giving us some words of Jesus that have always touched our hearts. "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for such is the kingdom of heaven." (Luke 18:15-16.) "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:1-3.)

In these statements Jesus is teaching the profound lesson concerning that which should characterize those who become children of God and who thus would compose His kingdom, the church, soon to be established. He gives us to understand that the attitude and character of His disciples, who would be called Christians, would, or should be comparable to the attitude, character, and disposition of little children.

Little children depend upon and in fact adore their parents when their parents strive to maintain the responsibilities that are justly and rightly theirs toward their children. This should be with children of God. Our Father in heaven is aware of that which we need before we ask it, and Jesus reminds us that just as earthly fathers, fraught with tendencies of human error, know how to give good gifts to their children, and are desirous of their welfare, even so God is surely merciful and considerate as our heavenly Father.

A little child looks up to his parents. He thinks they know everything and that there is no question he could ask but that they have an answer. But parents being human, do not know everything. They do the best they can, though, in teaching their child. The little one constantly asks questions, and good parents patiently try to answer. But God does know everything and His spiritual children can be assured of this, and should appreciate it. We should constantly be searching for more and more truth pertaining to God, to His character, and to the character He wills that we possess. The Bible gives all the answers to all inquiries that God wishes us to make. When we study and search the Scriptures then we are more aware of God's love for us and the good He wishes for us. It is obvious, though, that we are not as anxious as we ought to be in learning the answers, and we fail frequently in seeking them. We should realize, however, that God will not keep from us that which would be for our welfare.

A child is naturally possessed of the inclination to be faithful to his parents when they are the kind of parents they ought to be. He has faith in them and believe what they tell him. He will walk with him in a dark place and not be fearful. He will jump into his arms and trusts his dad not to let him fall and get hurt. A loyal child of God is indeed devoted and faithful to his heavenly Father. He realizes His Providential care (Matt. 6:33; Phil. 4:4-6; 1 Cor. 10:13). Yes, God is faithful to us; how faithful and completely dependent upon our Father are we? Are we in this as the little children of which Jesus said, "Such is the kingdom of heaven"?

And a little child is loving. It is so

(Continued on Page 13)

Westmorelands to British Honduras

Jerry Westmoreland, his wife Teen, and son Bobby have accepted the challenge to go to Belize City, British Honduras to serve as missionaries for the next two years. They will be sponsored in this work by the Woodlawn Church in Birmingham, Alabama.

This is not the first challenge that the Westmorelands have accepted. Jerry, who was born in Perkin, Arkansas on January 11, 1934, attended high school at Perkin and then spent three years in the navy. After his term of service in the navy, he went into business for himself. But, like a large number of other mature men who grow dissatisfied with the condition of the world, he saw the need for more preachers of the gospel. After prayerful consideration and much soul searching, he decided to devote his life to preaching. Consequently he entered the Memphis School of Preaching in 1967, graduating in 1968. The school helped sharpen his zeal and devotion while filling him with a tremendous amount of Bible knowledge. His love for and support of the school has continued and he considers its work among the most vital being done in the world today.

After finishing at the Memphis School of Preaching, Jerry and his family accepted another challenge, the challenge of the Carolinas. He moved to Seneca, South Carolina in April 1969. He stayed there a little over a year and then moved to Greenville to work with the Augusta Road Church, where he remained until making the decision to go to British Honduras.

Jerry believes the Bible to be the infallible word of God and he loves the truth it contains. He fearlessly teaches what he believes to be the truth, refusing to compromise on any principle for anyone or anything. Although the kind of hard-hitting, Scripture quoting preaching he does is in disrepute among certain intellectuals of our day, he believes that this is the very kind of preaching that is necessary to lead lost people to the Lamb of God. It is not just preaching that saves; it is the message that counts. One might preach without preaching the gospel, but it is the gospel of Christ that is God's power to save (Rom. 1:16). Jerry believes strongly that what the world needs is, not theories about the gospel, but the gospel itself. Hence he is willing to let God's word speak for itself. The "open minded" and liberals among us would have you believe that such preaching is "answering questions that no one is asking." But this is far from the truth. Jesus said, "Wherefore by their fruits ye shall know them." This is true of preaching as well as everything else. And the fact of the matter is that people, especially God's people, are hungry for plain Bible preaching, something they are starving for under most preaching in today's world. And when we consider the success that has attended Jerry's work at Augusta Road we have a living demonstration of this fact. When he went there the average attendance per Sunday was 80. It is now 147. The contribution is up from $315 per week to $515. The church was so impressed with him personally and with his work that it appointed him as an elder. He served in this capacity for the last year or so he was at Augusta Road. The two other men serving with him were Marion Moon and Walter Waggner, both of whom Jerry speaks in terms of the highest praise. As he leaves, the church is at peace and has the brightest prospects for the future in its history. Jerry says, "This is the greatest congregation in the world, and we give God the glory for it."

(Continued on Page 13)

Southeastern Children's Home News

Christianity and Mental Health

The seventeenth century has been labeled the Age of Enlightenment; the eighteenth, the Age of Reason; the nineteenth, the Age of Progress; and the twentieth, the Age of Anxiety. In our day Americans spend ten billion dollars a year on liquor, books on personality adjustment have become best sellers, and stomach ulcers are a national health problem. Two hundred fifty thousand Americans are in federal, state, and local penal institutions! There are four million mentally retarded persons in the United States! Seven hundred thousand Americans are in mental institutions! Three million children have emotional and behavior problems! Eight million Americans are neurotics! Seven hundred fifty thousand Americans are chronic alcoholics! Abnormal behavior is clearly America's Number One health problem!

We would hope that each child in America would grow up to achieve the maximal personal and social adjustment in keeping with long-term social welfare. In order for this to happen, children must be reared in keeping with the principles of mental health. This is a big order! However, in view of the situation as outlined in paragraph one of this article, it is an emergency need.

One of the prime psychological factors which causes emotional problems is faulty parent-child relationships. Such things as rejection of the child by parents, overly severe discipline, overprotection, chronic insecurity, and inconsistent discipline predispose a child to the development of emotional illnesses. Some parents instill in their children excessively high standards which the child cannot achieve. For example, parents may push a child to make unusually high grades on his report card when he has only average ability. The child may fail to achieve the high marks and, as a result of this conflict, feel inferior, guilty, and inadequate. This may cause the child to devalue his personal worth. Self-devaluation plays a large part in the development of mental disorders in our culture. Parents who do not show love and warmth to their children need to realize the possible results of such behavior. Overanxious parents, dominating parents, overpossessive parents, and perfectionistic parents are found in families of many mentally ill patients.

Christianity in its purity is a great aid to mental health! Christianity will result in genuine love in the family on the part of parents for children, on the part of children for parents and for one another. A study was done of a large group of well-adjusted children. The only thing that was found common to all the children was the presence of unfailing love for all in their families. Christianity also teaches forgiveness. When children do wrong they need to be corrected, but they also need to be forgiven. The slate needs to be wiped clean. Christianity teaches fairness, justice, kindness, patience. It becomes clear that Christianity and mental health go hand-in-hand. Practice pure and undefiled religion! Partake of the very essence of Christianity. This will be of help to you in rearing children who not only will be heirs of heaven, but who will be mentally healthy in their earthly years.

Send Carolina Christian to a friend. $2.50 per year. Or better still send it to five friends for only $10.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: KATERINI, Greece—Chrysanthos Theochares, native Greek and a graduate of the Sunset School of Preaching was convicted and sentenced to six and one half months in jail for having sent a Bible correspondence course through the mail to people who had requested it.

GOSFORD, Australia—Geoff Usher, a recent graduate of the Macquarie School of Preaching helped to start a new congregation in Gosford, a town north of Sydney. He and his family plan to move there if adequate support can be raised. Contact Coy Roper, Box 555, Clyde, Texas 79510 for more information.

BRUSSELS, Belgium—A 20-year old Italian finally obeyed the Lord in baptism despite intense opposition from his parents. Mateo Santoro heard about and learned about the Lord through World Radio France and a Bible correspondence course. Yet in spite of beatings and other cruelties, the abashed lad escaped the clutches of his parents to become a Christian. Now the persecution is greater.

CHRISTCHURCH, New Zealand—Lisa Van Lent, blind and a polio victim was contacted by Jim Woodroof during some house-to-house evangelism. Lisa studied and obeyed the Lord and has recently regained her sight in one eye. She now plans to work with those having no sight and to return to her land of birth, Holland, to teach the gospel in the Dutch language.

ON THE HOME FRONT: NEW YORK—Phil Evanson, missionary working in the World Trade Center, reports that studies with people from several different countries are going well. Students, medical doctors, governmental representatives, businessmen—people from all walks of life are being taught the gospel of Christ. Evanson reports that problems missionaries might face on the foreign front might be remedied through the work at the Center.

ATHENS, Ala.—Edward Fudge, well-known preacher and editor for the C.E.I. Publishing Company, spoke before the Southern Section meeting of the Evangelical Theological Society, an organization of conservative Protestant scholars and educators. Fudge spoke on the importance and necessity of baptism.

MARIETTA, Ga.—A statewide meeting of Georgia Christians was held May 19 in the interest of evangelizing the state.

ON THE CAMPUS: N.C.C.—Elza Huffard, president of Northeastern Christian has been recently elected vice president of the Pennsylvania Association of Two Year Colleges . . . A.C.C.—Dr. J.W. Roberts, professor of Bible and Greek at Abilene since 1946, passed away April 15 . . . O.C.C.—Doctors Max Dobson, Bernard Keys and Lynn McMillon have each received promotions . . . WESTERN CHRISTIAN COLLEGE in Canada is a high school and Junior College which is training and has trained many youth to go abroad with the gospel.

FROM THE "GOOD NEWS": "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

Today too many people who get married think they are being tied together with a slipknot.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Wilmington

WILLIAM H. LOVE, Reporting: The work here has progressed well in the last year. Ten were baptized (eight here and two of our young people at Carolina Bible Camp) and an equal number confessed their sins and sought forgiveness and restoration. The contribution-average has doubled in the time that I have been here. A "Christianity In Action" program is employed each Sunday evening with all members urged to participate in an assignment for the week in personal work, edification or benevolence. A Monday evening class on personal work has been conducted by one of the members for the last eight or ten weeks and continues now each second Monday evening in the month. An active Bible Correspondence Program is employed in the area with good participation throughout the county. We recently had a letter from a lady in Michigan, who had taken the Free Bible lessons while in our area and who had now returned to Michigan stating that she had located the church there and planned to seek them out that she might obey the gospel. We have shown the Jule Miller Films in the First Baptist Church building in a nearby community as a result of about thirty ladies in that area being enrolled in the Bible Courses.

We are outgrowing our building. We have had as many as twenty-two young people (juniors) in one classroom. Plans for alterations to our present facilities will allow for a little more classroom space, but this will not solve our growing need for more room. A Building Procurement and Procedure Committee has been at work for some time working on arrangements for buying property and planning our building program. At present we have raised around eight thousand dollars through this year's fifth-Sunday's contribution and through a special contribution toward the building program recently. One sister congregation has sent five hundred dollars to assist in our building needs. It will still be some time before we are ready to build, but we are eagerly working toward that goal. The congregation here has an excellent potential and harmony. Look us up in the Yellow Pages when you are visiting in the area and worship with us.

Mocksville, Jericho

LEWIS SAVAGE, Reporting: Come to Jericho, the oldest congregation of the church in North Carolina! We are especially inviting you to attend our gospel meeting, June 17-22, with Virgil Hale doing the preaching. Services nightly at 7:30.

We are now submitting articles each week through our local newspaper, The Enterprise-Record. People are reading. A former Methodist was recently baptized "for the remission of sins." Remember us in SOME of the prayers that you pray.

Third Annual N.C. Seminar

August 31 – September 3, 1973

at

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with

The Raleigh Chirst of Christ, host

speakers:

Floyd Rose, minister of the Ridgewood Church of Christ, Toledo, Ohio;

Dr. John Scott, professor at the Harding Graduate School in Memphis, Tenn., and professional counselor.

High Point, Eastchester

JIM STUTTS, Reporting: The ladies of the church here have again worked hard in preparing the Second Annual Tri-Ad Banquet for High School and College aged students. On May 25, about 50 Christians enjoyed fine food and fellowship on the banks of beautiful Lake Tillery. Thirteen public responses have blessed us thus far this year, yet thousands have not yet heard in our area! I just completed a meeting with the small church in Albemarle, N.C. We believe much good was done in as much as we were permitted to contact nearly 1000 youth in the public schools with my film and sound presentations of our Cameroon, Africa trips.

Greensboro, Wendover Ave.

ROY KEMP, Reporting: Prof. John M. Barton, of the Northeastern Christian Junior College, Villanova, Pa., conducted a revival service here May 13-18. An unusually fine speaker, he presented New Testament Christianity in a truthful, forceful, and informative manner. His messages varied in content, making them all more enjoyable.

A minister and former teacher of English and Bible history, Prof. Barton is vice-president of the college. He was educated at David Lipscomb College and Pennsylvania State University. He has preached and taught in Pennsylvania, Tennessee, Alabama, and Florida. He has been a teacher, educational director, and board member of the Pennsylvania Christian Camp and has worked in both camp and campaigns of the Philadelphia Campaign For Christ.

Prof. Barton is also a well-known writer, having his writings published by the **Restoration Quarterly**, **Christian Bible Teacher**, and **Firm Foundation.**

Order all your supplies from Carolina Christian Book Store.

SOUTH CAROLINA NEWS

Newberry

PAUL ROGERS, Reporting: The church in Newberry was enriched by the wonderful lessons presented by J.T. West of Gainesboro, Tenn. in a recent meeting. We had people attend from the city as the result of our three-day week radio program, on which brother West is the speaker. Area congregations were very cooperative in supporting the meeting. The James Davis family moved to Newberry on April 21 to begin full time work with us. He is the first preacher to ever serve the Lord's church fill time in this county of 30,000 people. Brother Davis graduated from the East Tennessee School of Preaching in April. He is married to the former Alleen Flower, and they have one son, Jeremy.

We are presently meeting in a motel room which will seat only 30 people. We are in need of an additional $5,000 to purchase suitable property on which to build a church building. We have $5,800 in our building fund now. Any congregation interested in helping us will be furnished detailed information. The St. Andrews Road congregation in Columbia is the sponsoring church, but other churches and individuals are helping. The elders at Vernon, Ala. have agreed to send brother Fred Webb to Newberry for a meeting later this year.

J.T. West, Gainsboro, Tenn.

(Ed. Note: The following was written by J.T. West and published in **The Path Finder**, bulletin of the Gainsboro church, after he held a good meeting in Newberry. We think you will enjoy reading his impressions—seeing the work in the Carolinas through the eyes of another.)

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:58.)

This pretty well describes the deplorable conditions I found in Newberry, S.C. when I went there for a gospel meeting. What a strange thing it is for people to mistake the Lord's church today with a Holiness group, snake handlers, etc. But this is exactly what we found only six hours drive from our front steps. Many of the people with whom we talked would say, "We never heard of the Church of Christ!"

In Newberry county, with a population of 30,000, the Lord has no place to lay His head as far as real estate is concerned. There is no place for the three Christian families to meet except in a rented room in a local motel. When they meet, the little children are taught the Bible from a bar. The sign "bar" is removed by the teacher before the class begins. The cost of the room in the motel is $15 per Sunday. This is paid for by another congregation. For the meeting the Community Center was rented. As an indication of the good our radio program there is doing, the first night of the meeting, a family from the city attended by the name of Wessons. They would be about the age to retire from public work. It was observed by some of the members that when I started to speak Mrs. Wessons punched her husband and said, "Listen, listen, that's him all right." Another interesting thing: on Saturday night there were 31 people who rode a school bus 85 miles one way to attend the service. They spent four long hours on the highway in order to encourage us and the Lord's work. In contrast with this, with some of us if the preacher preaches five minutes overtime we are up in arms and ready to get another preacher! People were there in every service from 30 to 60 miles away, and that in spite of the fact that it rained every day during the meeting.

As you can probably observe from what has been said, I have not found so much love and dedication in the Lord's church anywhere as I found in various congregations in South Carolina. They believe in church cooperation, the kind that is vital, especially in a mission field. If it were not for this, some churches could hardly exist. The faith once delivered has a deep meaning for those people.

With the help of the White Oak and Mt. Pleasant congregations in Macon County, the Gainsboro church is sending a check in the amount of $250 each month to Newberry. The Lord's church in Westmoreland is sending funds for the radio program, which is heard three days each week over WKMG. Beginning May 1 James Davis will be the first gospel preacher to ever move into and live in that county. (Ed. note: Brother Davis is now living and working in Newberry.) The church is there to stay. Property will be bought within a few days, a building will be erected within a few months, and the brethren believe that in five years they can be fully self-supporting. This may not be as unreasonable as it may seem. The contribution today averages nearly $80 per Sunday, and that with only three Christian families. We have concluded that for any of us from Tennessee to make it to heaven in the end, we must find a place for the Lord to lay His head in such places as Newberry, South Carolina.

Preacher Needed

Ken Childers is leaving Sparta, N.C. at the end of the summer. If any man is interested, he may contact the Highland Church of Christ, Route 5, McMinnville, Tennessee 37110. Bobby Mayfield, man in charge. Membership, 13; land: 3 acres with a house; 15-minute daily and 30-minute Sunday radio program; weekly newspaper article; city population, 1100; great need for preaching, teaching, home studies.

HOMECOMING CELEBRATION
St. Andrews Road
Church of Christ

July 21, 22

All former members of Pope Street, Park Street, and St. Andrews Road are invited. Call 772-0102 or write:
Church of Christ
425 St. Andrews Rd.
Columbia, S.C. 29210

WESTMORELAND . . . from page 7

The Westmorelands left Greenville on May 14 for Birmingham, where they will spend a few weeks in preparation for their trip. Plans called for them to enter British Honduras the first week of June.

Those of us who have known and worked with Jerry and his exceptionally fine family know that the Carolinas have suffered a tremendous loss, but we must not be selfish: our mission is to preach the gospel to the whole world, and this takes the best men we have to do the best job they can where they can serve best. Many of our most effective foreign missionaries have first worked in the Carolinas, and most of them have planned to come back here if and when they return to the States to live (although we have not logged an impressive list of those who have returned). Jerry says, "We love the Carolinas and they have a special place in our hearts, but we are convinced that we can do more in the Lord's work in Belize City, British Honduras." We also believe that he can and will do a good work for the Lord, wherever he goes, and our prayers and best wishes are with him as he accepts this new challenge. —Ed.

CLIFFORD REEL
Knoxville, Tennessee

Clifford Reel, the well-known evangelist and educator, has accepted the invitation of the East Tennessee School of Preaching and Missions to become Dean as of August 15, 1973. In addition to his many years of preaching, Brother Reel has engaged in educational endeavors in public schools and was the head of the Buchanan Christian School in Chattanooga.

He has been working part-time for the school of preaching located in Karns and is a welcomed delight by the Karns elders, the student body and Clyde P. Findlay, who directs the school.

The school has been put on the list of veterans' support and applications are now being received by veterans and others. The entire student body is preaching by appointments and this year's entire graduating class has already been employed.

—Clyde P. Findley

LITTLE CHILDREN . . . from page 6

apparent to all of us who read this that were we to give a little child our love, we will receive so much more in return. It has been said that a child will love before love is returned, because love is its nature. The love our Father in heaven has for us and has manifested to us is incomprehensible. We have but to turn to John 3:16 or Romans 5:8 or 1 John 4:8 to realize this. As a little child's love for his parents is pure and unselfish so should our love be for God. Whatever the cost or sacrifice, when there is love for God with all our mind, soul, body and strength, then we will be obedient to Him. Yes, if we love Him, as Jesus has asserted, we will keep His commands. A child's love is innocent and trusting and provides for a warm and glowing relationship with its parents. So should it be with our love for God.

EDITORIAL BOOK VIEWS

The Plan of Salvation, J.C. Bailey. Star Bible Publications, P.O. Box 13125, Fort Worth, Texas 76118. 128 pages. Paper $2.

A reprint of an early book of 17 sermons on God's scheme of redemption by one of our Lord's greatest servants. It starts with a sermon on the Bible and then covers the basic concepts involved in the plan of salvation. These are exceptionally good sermons by a tremendously good preacher. (More than 130,000 souls have been baptized since he entered India in 1965!) Everyone will want a copy of this.

Traditions of Men Versus the Word of God, Alvin Jennings. Star Bible Publications. 160 pages, paper $1, cloth $2.50.

Thirteen lessons covering 12 different religious groups, such as Catholicism, Baptist, Methodist, Mormonism, Jehovah's Witnesses, Armstrongism, etc. It is unique in that it list the doctrines (traditions) of each group discussed in one column and the truth in another, thus bringing into sharp focus the difference. Although it does not always get to the heart of the problem, it is a worthwhile book and will prove useful, especially for the young and inexperienced.

A Discussion of the Revelation, Frank Henderson. Henderson Book Acc't., Box 984, Bowling Green, Ky. 42101. 257 pages. Paper $3.

A serious attempt to explain Revelation by the use of other Scriptures, especially from Ezekiel. This is a commendable attempt but we think it misses the whole message. It takes the view that Revelation is historical, covering both the Old and New Testament periods. It certainly has some worthwhile insights, but some of its applications are unusual.

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CAROLINA CHRISTIAN

Vol. 15, No. 7, July 1973

C289.21
C292

1. IF-

When Baptized,

YOU:

- PUT ON CHRIST (Gal. 3:27)
- WASH AWAY SINS (Acts 22:16)
- HAVE REMISSION OF SINS (Acts 2:38)
- ARE MADE FREE FROM SIN (Rom. 6:17-18)
- BENEFIT BY JESUS' DEATH (Rom. 6:3-4)
- ENTER THE BODY OF CHRIST (I. Cor. 12:13)

2. THEN-

What Is Your Condition WITHOUT Baptism?

EDITORIALS

OBEYING CHRIST

It is unthinkable that one could fully surrender to Christ and yet fail to obey His commands. Those who argue that it is not necessary (or essential) to do some of the things the Lord has commanded have surely missed the whole meaning of the Bible and have no concept whatsoever of what it means to accept Christ as Lord. William Cowper asked a good question for us all:

"Why should I shrink at thy command,
Whose love forbids my fears?
Or tremble at the gracious hand
That wipes away my tears?"

The Lord who loved us enough to die for us said, "If you love me, keep my commandments." (John 14:15). But to make this even more emphatic, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." (John 14:23, 24.) Again, Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) We might verbally call Christ Lord without obeying him, but it would be nothing more than a useless sound. He cannot be our Lord until we do what He says—until we submit ourselves wholly to His will. One of two things is certain, either Christ will save a man in disobedience or else He saves only the obedient. The Bible teaches the latter, not the former. Obeying the commands **per se** has no power to save. Christ is the Savior. But Christ saves only those who obey Him, those who submit themselves to Him as Lord. Thus those who are saved must obey Christ's commands—they must do what He has commanded them to do to be saved and they must continue to do what He says in order to keep saved.

HONESTY

Honesty is in the character—a trait that must be built into the character in such a way that it becomes an integral part thereof. It is more than appearance; it is not something that is forced upon one, either by others or by circumstances. An honest man is one who does not lie, cheat, or steal . . . anywhere, anytime; he is trustworthy, always truthful, sincere, straightforward, and free from deceit. Honesty demands that the right thing be done, regardless of whether it is seen or unseen, praised or unpraised, by others. When one abstains from stealing only because he fears apprehension and punishment, he is not honest—his actions do not stem from his character. An honest man never steals, whether there is danger of being apprehended or not. The same is true of lying and cheating. The man who lies (and the situation under which he lies

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does not change the fact) becomes a liar, and a liar is not an honest man. Honesty is thus determined by character, not by circumstances. When, where, or why (the situation under which it is done) one lies, cheats, or steals does not change the fact: regardless of the circumstances, such actions mark one as dishonest. A man who will violate the law thinking his actions will not be discovered is dishonest. A man who cannot be trusted to do right in the dark is untrustworthy in the light. An honest man always does right—does right because it would be contrary to his character to do otherwise. One who cheats, steals, or lies in secret is not honest either with himself, with others, or with God. He is a hypocrite. Honesty must be practiced everywhere, all the time. Situation ethics is therefore a lie. Do not be deceived by it. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." (Rom. 13:13.)

WANTED: MORE FOOLS

There are two kinds of fools in this world: fools for God and fools against God. Paul said, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (1 Cor. 3:18.) We heard Gus Nichols (who never speaks without saying something worthwhile) say in a powerful lecture, "This does not mean for him to become a sure-enough fool (we have too many of them already). It means for him to become a fool in his own sight in regards to being able to reason out God's will by his own unaided wisdom or learning." Certainly in this sense we must all acknowledge ourselves as fools: for we cannot know anything about the will of God except as He reveals it to us in His word. In view of this, Paul is simply saying, "Let him become a fool to the world that he may be wise to God. Let him acknowledge that by his own intellectual accomplishments he cannot reason out the mind of God. Let him admit that revelation is far more valuable than his own intellectual achievement."

Man's way is not God's way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.) No amount of learning could enable man before the coming of Christ to conceive of the things God had in store for His people (1 Cor. 2:9, 10), nor can it better serve us now. Only the Spirit of God (by divine revelation) makes known the way of God (1 Cor. 2:11-13). This is a hard blow to the intellectual pride of self-appointed scholars whose advanced learnings have caused them to make the claim (either overtly or by implication) that they have the right and power to ascertain the will of God by applying the principles of human learning. They are thus sold on the ability of their own educational attainment to reason out the means and the mysteries of God. They are ashamed to preach the word as it is because it has (according to them) little or no appeal to or reception from the intellectuals and teachers of worldly philosophy. They therefore, under the guise of relevancy, water down the gospel to make it more attractive. By the time they are through, they have an entirely new gospel, one geared more to the whims of the world than to the mind of God. Many such consider themselves (and they are insulted when we consider them otherwise) more advanced in learning than were the writers of the Bible (and perhaps they are academically speaking). They conclude that their scholarship qualifies them to set in judgment on the Scriptures, correcting and updating (making relevant) that which the original (and inspired) writers claimed to have received from God and faithfully delivered to the world. Such is foolishness in the eyes of God. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world; hath not God made foolish the wisdom of this world?" (1 Cor. 1:19, 20.)

Since the Bible is the word of God (the revelation of God's will to man), when one changes or thinks to correct the message of the Bible by his own logic or reason, he is setting in judgment of God—he is professing to be wiser than God. And this is precisely the stance taken by modern liberals. Such may make one appear wise by worldly standards and philosophies, but he is a fool in that which pertains to life and godliness—a fool because he replaces divine revelation with human wisdom. When one gets to this stage (actually before he gets to this stage) he needs to become a fool (to the world) that he might be wise (to God).

Now it should be distinctly understood that Paul is not condemning worldly learning or wisdom per se. In fact the principles of the Bible encourage higher education. Everywhere Christianity goes illiteracy declines. What Paul is saying is that one may seek and attain all the learning within his power, but when he wishes to know the will of God, he must turn to and accept divine revelation. Paul is not saying, "Give us more ignorant men." He is saying, "Give us more fools—more men who know, regardless of how much learning they possess, that they cannot know God and His will apart from revelation." These are the kind of fools who bless the world while they live . . . and go to heaven when they die.

THIS THING CALLED LOVE

It is easier to shout love than it is to love. And, we have observed, those who preach most about it actually love least—they try to hide their practice by a verbal thunderstorm. Real love, Bible love, must be deep and sincere . . . and manifested in concerned action.

Whatever else may be said about it, love is a divine principle—an imperative characteristic of a Christian. It is not, as many seem to think, determined by what one says or the way he feels. Rather it is imperatively connected with action. God loved . . . and He gave His Son. Christ loved . . . and He gave His life as a sacrifice for our sins. Christian love demands that we give our hearts and lives to God and devote them wholly to His service. Jesus said, "If a man love me, he will keep my words." (John 14:23.) There is no such thing as loving Christ (regardless of how one may feel emotionally) apart from obedience to His will. In view of this, observe carefully what John says about love and keeping the commandments: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievious." (1 John 5:1-3.) There are some things here that we call special attention to: (1) Whoever believes in Jesus is born of God; (2) those who believe in Jesus love God, Him who begats; (3) we love the children of God (the begotten) when we love God; (4) we love God when

(Continued on Page 5)

BRYSON CITY CHURCH — 1973

Bob Rigdon, Sylva, N.C.

This story covers the time since Brother Carlton Elkins' death in the fall of 1971. Brother Elkins had sacrificed greatly to preach the Gospel. After his death we began meeting on Sunday afternoons.

Our attendance averages 10-15 with an average contribution of about $30 per Sunday. Sister Elkins began working with the local radio station and through her we were able to secure a 15-minute radio program at 12:15 p.m., Saturdays. Another fine young Christian couple, Stan and Bev Blackburn, made it possible for us to have a newspaper article in the weekly paper.

We baptized a young husband and school teacher–Leonard Winchester. Then we baptized a nurse–Joan Crips. Her husband, Lyle Crisp, followed.

The church at Sylva sent out letters to the brotherhood requesting financial help. The church in Bryson City met in a lawyer's office. We secured a total of about $14,000. We purchased one and one-half acres of land with a block building containing 2400 square feet.

Next we borrowed $12,000 to remodel the building. Presently we are waiting on the carpenters to arrive to begin work.

Mount Juliet Church, Tennessee, agreed to take the oversight and to help financially in support of a preacher.

We located Leroy Patton. He and his wife and four boys are moving to Bryson City in July. He is a graduate of Karns School of Preaching.

My responsibility now is securing housing and paying for it. We would pray that you can help. If so, contact me at P.O. Box 101, Sylva, N.C. 28779 or 704 – 586-4336.

CONTINUED FROM PAGE 4

we keep His commandments (5) we love the children of God when we love God and keep His word; (6) thus love is inevitably tied up with keeping the commandments. John reasons that we know we love God when we keep His commandments and we know we love the brethren when we love God. Therefore, we know we love the children of God when we love God and do His will. The proof of our love to both God and man lies not in emotional sentiments, affirmations or declarations of love, but in keeping God's word. One who loves God keeps His commandments; one who keeps the commandments loves the brethren. We conclude, therefore, that love is more of an attitude than an emotion—more of a demonstration than a definition. This is why John can say that when we keep God's word (from a properly motivated heart) we love both God and man. But come to think of it, is there really any other way to love?

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THE ROLE OF THE CHURCH

Roy Z. Kemp, Greensboro, N.C.

It is the consensus of most people today that the liberal church is falling away—failing in its mission, or has already failed. An editor who attended a World Council of Churches assembly stated that churches of today are "preoccupied with practical, political, social, and economic issues rather than with a far greater human hunger—the spiritual starvation of mankind."

"We are Biblical illiterates," another preacher has said. "The ministers are not preaching nor teaching the Gospel any more."

Both of these statements are strong indictments, yet they appear to be true. It is felt that the existence of an institution is no longer justifiable when it no longer serves its intended purpose, for it becomes obsolete, completely useless. And as any attender of a New Testament church is fully aware, the liberal-minded, modernistic church of today has never really performed a needed function. It is a misnomer!

A sociology professor at Rutgers University in New Brunswick, N.J., recently declared that the liberal churches of the country are beginning to lose their congregations. "Most people now go to church with the desire to hear a clear religious message. They want 'God talk.' What they are getting is social gospel, social action, psychotherapy, and encounter-groups.

"All of these things can be gotten somewhere else, so why would one go to church at all? This new liberalism makes a big difference for a lot of us. It offends some of us, makes us both uncomfortable and dissatisfied."

This same professor continued: "Many of our liberal churches are undergoing a frantic quest for modernity which is degrading and self-defacing" and "conservative churches that have religious substance are gaining in membership."

If one is interested in a program of social reform, social action, or social justice, there are organizations already established which are better means of getting more action accomplished, more desirable changes enacted, and more direct benefits to all involved, than any church would ever be able to do.

People can get their social action in other places, and the great majority of them do so, usually by turning completely away from the church that is trying to feed it to them under the guise of religion.

In one of his sermons at the Wendover Avenue Church of Christ in Greensboro, N.C., recently, Prof. John Barton of the Northeastern Christian Junior College in Villanova, Pa., brought out many pertinent points which are in agreement with the proceding information.

"Where there is no preaching of Christ in a church," he stated, "there is no preaching, regardless of what is said. The purpose of preaching is not to bring up interesting topics, but to provide answers to those who are seeking Biblical information and instruction, and the preaching of Jesus."

"The church is not to preach about any of its famous personalities, but must preach only the gospel of Christ. It is not to trace back historically, nor is the Christian to base his life on the creed and doctrines of his parents or his forefathers. He is to live and preach God's Word. A New Testament Church is not a social service organization!"

Jesus displayed little sympathy with the spiritual leaders of the people of His day, because of their lack of courage, their complacent attitudes toward unrighteousness, and their continual

(Continued on Page 13)

CAROLINA POEMS

(Editor's note: The following poems were written by Diana Kesler, the seventeen-year old daughter of George and Ora Kesler of Kannapolis, N.C. George preaches for the good church in Kannapolis and Diana is a senior in high school. She plans to enter Freed-Hardeman College next summer. The poems are taken from **The Epilogue,** *Volume IV, published by "The Creative Writing Club" of Northwest Cabarrus High School, Concord, N.C., of which Diana served as editor. We believe our readers will profit by their beauty and wisdom.)*

I was without form,
Was null and void,
Life was empty–
Held no meaning,
But then He came
In His fullness,
Bringing love, joy,
Peace, and joyous life.
He taught me how to live.
He gave me Life-Eternal. –DK.

Only in thee
Doth life dwell.
The mountains and the sea
live in thy soul.
To me You are Life,
Love, and Honor;
To me, a friend
Whom I may trust
and love. –DK.

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Loved by man.
At peace for awhile
In a solitude land.

Where the wind soothes
The withered tree,
And the flowers of early spring–
Send soft fragrance to me.

Will you come join me?
I'm willing to share
A peace and a love
Now found so rare.

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We'll journey together
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WHY PREACHERS QUIT

Howard Winters, Duncan, S.C.

There is no question about it: mature, capable, sound preachers are leaving full-time work on a scale never before heard of in the Carolinas. As we write we can count nearly a dozen men who have left full-time preaching in the short time we have been working with **Carolina Christian**. The problem is serious, approaching catastrophic proportions. We must therefore do some sound thinking, some sincere praying, and some honest searching in order to find the cause of this drain and then we must rush in with a Scriptural remedy—we must find the leak and plug the hole. The cause of Christ (the urgent need to preach the gospel to the whole world) cannot afford to lose the kind of men we are now losing.

Many articles have been written on why preachers are quiting full-time work, suggesting such things as poor salary, poor working conditions, poor cooperation, poor respect, etc., all of which are factors and must be considered. But we feel that most of these are rationalizations, not basic causes. Having been a preacher in the Carolinas for eleven years, we feel that we have experienced a small part of what every preacher is faced with, namely, **pressure**—pressure from many different sources. And we are convinced that this is the basic cause underlying this mass exodus from the pulpit.

Few men (perhaps less than one in a hundred) can do more than one thing at a time well. This is the way God made us. We have learned from our own experience that our own preaching suffers when we do a considerable amount of writing, and vice versa. Thus a good pulpit man is likely to be a poor personal worker; a good counselor may be a poor public speaker; a man who is good at visitation may well be a poor Bible class teacher; an excellent public relations man may dislike study, thus resulting in poor preparation for teaching and preaching; a man who works well with the young people will probably experience a generation gap with the aged. Each man has his strength and his weakness—each has his limitations. But the modern preacher is expected to be a jack-of-all-trades . . . and an expert in each trade. He is under pressure to do more visitation, more counseling, more personal work, more and better preaching, more study, more public relation work, more promotional work; he is expected to have more outings with the youth and offer more comfort to the aged and imfirm; he is asked to preach on a particular subject on a certain day and not to preach on that particular subject on that particular day; he cries at funerals and laughs at weddings; he must be at every sickbed and at every sports event where any member, or anyone in his family or anyone related to him, is engaged; he has a duty to participate in civic affairs without using any time that should be devoted to the church; he seeks to rear his family and hold his tongue while nearly everyone freely disciplines his children (we have had more remedies for rearing children properly than we have had for common colds); he is supposed to preach sound sermons without offending anyone, "win friends and influence people" without hobnobbing around with sinners, visit at any call or place under any circumstance without having rumors started, and a thousand other things. Each person has his own idea as to what a preacher should be and he often brings pressure to bear on each preacher to be just that. With a hundred such people in a church, a preacher is expected to be a hundred different things. And the preacher sincerely tries to be all that is expected of him. He thus lives under a tremendous amount of pressure—pressure to be what no man on earth is capable of being. And because most preachers are conscientious they soon begin to feel that because they cannot live up to all that is expected of them (since they cannot do well all the things they are expected to excel in) they are not all that they should be as preachers. The pressure to be experts in so many different things bring them to a conflict in their own hearts. They desperately want to be preachers but they have been convinced that they are not measuring up to what a preacher should be. They thus must labor under the feeling that they are a failure in their work (not worth what they are being paid) or else change occupations. We must not berate preachers for this action, especially those who are convinced that they can do more for their Lord in a different kind of work. The problem is that we are driving them out by expecting too much of them—they break under the strain of pressure. It is time we learn this and turn preachers lose to do the thing they have devoted their lives to doing, namely, to preach the gospel in the best way they can. If we do not wake up to this fact, and soon, we had better start many more preacher-training schools: for we are going to need a terrific number of replacements over the next few years.

WHEN WILL THE WORLD END?

Albert Bergeron, Raleigh, N.C.

This is a question that has been asked for nearly two thousand years. The disciples of Jesus asked it just before that fatal night. What was His answer? Does anyone know when the end will be? Are there any signs that would give us warning?

If one is thinking in terms of the end of all things, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (2 Peter 3:10), the answer is NO! There is no human who knows when this will take place. Nor will there be any signs of warning.

The conflagration of this universe is a D-Day that has been kept secret even from the heavenly hosts. Jesus answered his disciples with these words: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24:36.) This should settle the question once and for all for everyone who believes God's Word. Therefore, we need not be alarmed when men predict the date, and try to pinpoint the time: their message is not from God. But does the matter end there?

There is another aspect to this question. If instead of thinking in terms of the great upheaval of the heavenly bodies, and there final destruction, one is concerned with the destiny of his own soul, the question may become more meaningful. The end of the world in terms of the universe "might be" millions of years off; but the end of the world for any individual living today is comparatively close at hand. The end of one's life is the end of the world for him, and that will come within the next 100 years for most everyone who is able to read this article. Whether your allotted time is less than a year or more than 50 years it will pass quickly. Are you ready? "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:42-44.)

Why not begin today to be sure that your life is secured in Jesus through Faith and Obedience to His will?

HOUSEPARENTS NEEDED

The above picture shows the state of progress made on construction of the second cottage of the Southeastern Children's Home, Inc. as of approximately June 1st. As you can see, a great amount of work has been done, but a great deal yet remains to be done. The finishing work takes longer. It is hoped that construction will be completed within the next three months.

Five foster children now live in our first cottage, plus two children of our houseparents. The first cottage is full. When the second cottage is completed, we will be able to take additional children. We would like to fill this second cottage as soon after completion as possible. We would like for you to refer children to us if you know of such who need a home. You should write us at: 75 Nash Street, Sumter, South Carolina 29150.

We are in urgent need of houseparents for the second cottage. We prefer a couple without children, but will consider a couple with up to two children. The reason we prefer a couple without children is that this will allow us to take care of more foster children in the space that is available. The Home will provide a fair and reasonable rate of remuneration to the couple for services rendered. Also, the husband will be able to work fulltime in the Sumter area. We will help him find suitable employment. We cannot operate the home without suitable houseparents. This is an absolute necessity. The service we render can be no better than the houseparents we select. We would like to encourage those who may have an interest in this vital, important work to write us immediately. Your application should be addressed to us at: 1221 Shawnee Road, Madison, Tennessee 37115. We would like to hear from you as soon as possible.

The Lord only knows to what extent this work will grow in coming years. It is hoped that, as the years pass, many more additional cottages can be built so that several hundred children can be provided a home. We want to have a qualified social worker in due time who may be able to place eligible children in private homes for adoption. This is a great work. The Lord has blessed us wonderfully. You have supported this work most faithfully. Our cup runneth over.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: SINGAPORE—The new government of Singapore is giving the church one-half acre of land on which to build a church building. This property is priceless inasmuch as the city is similar to Hong Kong with very limited space. The location is choice, and the building must be constructed in keeping with the surrounding new neighborhood. The building will cost $44,000. One half of the cost has been pledged by the Singapore brethren. Those interested in helping in this project should contact the elders, East Ventura Church of Christ, Box 242, Ventura, Calif. 93001.

COLERAINE, N. Ireland—Brother Charles St. John and wife have decided to return to the U.S. after nine and one-half years of work with the church there. Christians from North Ireland are often treated badly just because they are from the North, reports St. John. However, during this unrest, several have been baptized in the last few months in Coleraine.

BENOI-S. Africa—The African (Black) churches of S. Africa held their Annual Lectureship last Easter weekend. Up to 400 attended, filling the auditorium of the Lionel Kent Social Centre. All the speakers were native preachers.

COLOGNE, Germany—After serving nine and one-half years in Cologne, the Jack Nadeau's plan to return to the States this summer. Nadeau reports that 150 people have been baptized since his work began there, and that a congregation of Christians is meeting in this city of one million people.

ON THE HOME FRONT: NEW ENGLAND—Perry B. Cotham reports that the church is growing in heavily populated New England. He reports that there are now 14 churches meeting in the Connecticut area, having a grand total of 1,000 Christians in worship each Sunday.

ARLINGTON, Texas—The School of Practical Evangelism—an Internship School conducted by the Randol Mill Road Church of Christ is contributing new knowledge to the field of evangelism. Director Ivan Stewart says the school will begin its fourth year in September and has enjoyed a continued growth in enrollment.

HENDERSONVILLE, Tenn.—Fifty-seven students received diplomas in a formal cap and gown ceremony for graduates of the Hendersonville Bible Kindergarten. The church operates the kindergarten as a community service. Approximately 453 students have attended the kindergarten since its inception nine years ago.

ABILENE, Texas—The five minute radio program "Heartbeat", produced by the Highland Church of Christ, has been accepted by the Pentagon to be heard on the Armed Forces Radio and Television Network. AFRTS is now broadcasting on over 350 radio outlets in 24 countries around the world.

OKLAHOMA CITY, Okla.—Virgil R. Trout, Minister of the Mayfair Church of Christ, was named by the state of Oklahoma as representative minister to welcome returning POW's at a special program which was held on the Capitol grounds May 18th.

ON THE CAMPUS: OKLAHOMA CHRISTIAN—Mr. and Mrs. H.R. Gibson of Gibson Discount Centers have made a $181,880 contribution to O.C.C. . . . NORTHEASTERN CHRISTIAN—Construction of a gymnasium to begin this summer . . . ALABAMA CHRISTIAN—One hundred and one graduates received degrees on June 1.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

King

ROBERT GOFF, Reporting: Last year we had some visitors from out of town to come in late because they thought our services were at 11:00. This is for the benefit of those parents who bring their children to Carolina Bible Camp and would like to worship with us on those Sundays. The time of our morning service is: Bible Study at 9:30 and Morning Worship is at 10:30. Our Sunday evening services are at 7:30 in the summer and 6:30 in the winter.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: We concluded a meeting with Brother Kenneth Cook and a VBS during June. Attendance from the community was good for both and two visibly responded to Christ during the meeting. I am to begin a meeting in Orangevale, California, Lord willing, in August. Rhoden Presnell and wife are to be with us for a "Growing in Christ" series Oct. 8–11.

Preacher Needed

The Lord's church in West Jefferson is in need of a full time preacher. An experienced middle-aged man is preferred. The church owns a new preacher's home and a new church building. A real challenge is offered to the right man. Anyone interested in this work should contact: Frank Turnmire, Route 1, Box 40, West Jefferson, N.C. 28694.

SOUTH CAROLINA NEWS

Columbia, Eastside

LARRY JELLEY, Reporting: I began working with the Eastside congregation in February of this year. The congregation is not large enough to be self-supporting. At the present time my salary is being paid with the money they saved before I came. Adequate facilities for a temporary meeting place are not easy to find in Columbia, and we are having to pay $350 rent per month for the school we now meet in. This money could be used to pay for a permanent meeting place if we could find enough support to pay my salary. I would be happy to meet with anyone who wishes to discuss the work.

Columbia is growing rapidly toward the east. Two major shopping centers are being built in the northeast section within two miles of each other and apartment complexes and homes are springing up as evidence of the great increase in population. The need for a congregation in the area is evident. Our attendance on Sunday morning is usually between 40 and 50, with a record of 55 on May 20th. We have several capable men in the congregation and the people have a mind to work.

Anyone who wishes further information may write me: 7317 Parkview Drive, Columbia, S.C. 29204, Phone 788-5053.

Belvedere

MARSHALL FLOWERS, Reporting: Our work in Belvedere is going great! When we moved here the last Sunday in August of 1972, there were 34 members. We now have 51. We have built a new building with a seating capacity of 200 in the auditorium, eight classrooms, a nursery, and an office. The first service was held in the new building, Sunday, April 22, 1973.

Lamar Plunket, of Florence, Alabama, preached in our meeting April 22-27. The meeting resulted in six baptisms, one restoration, and three to place membership. Since the meeting we have had two baptisms and one to place membership.

The Wood Avenue church in Florence, Ala. supports me in the work here. The Lincoln church in Huntsville, Ala. supplies the major portion of the cost of a 30 minute radio program for us. The program is broadcast over WGAC in Augusta, Ga. each Sunday morning at 9:00. This is the most powerful radio station in this area and covers a daytime radius of 125 miles. We have received numerous requests for copies of the programs, as well as many favorable comments from the people in this community.

I preached in a meeting for the church in Daleville, Ind. May 13-20. The meeting resulted in two baptisms and seven restorations. I appreciate receiving the Carolina Christian, and am happy to share with you and others in the work of the Lord in the Carolinas.

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THE ROLE . . . from page 6

grooming of their images before their people. His words to these so-called spiritual leaders were very blunt: "I know you, that ye have not the love of God in you." (John 5:42.)

A keynote speaker at an assembly of an internationally known council of churches has said: "I would not condemn those who resort to violent action in order to bring about justice in society, because the existing order may be allowing a good deal of violence and injustice."

How does one reconcile such philosophy with the instructions given in 2 Timothy 2:24? "And the servant of the Lord must not strive; but be gentle unto all men."

Christians are taught a precept in 1 Corinthians 1:10-13 which every true believer should follow: There should not be divisions among them, but each should be fitly united in the same mind and in the same line of thought. How can the Spirit of Christ exist in a divided state?

Worldly standards and patterns are far too rampart in many of today's churches. Many churches, supposedly conservative in nature, and every liberal, modernistic church, are retreating from Biblical ways in an effort to survive. Outspoken criticism, even ridicule, is being heard; the old standards are being challenged, but no new and better ones are being presented to replace them.

The presiding bishop of a Protestant conference stated: "We are a part of the world and not apart from it. We are realizing that the church is not here to be aloof from the world, but to relate itself to it."

But in John 17:6, Jesus said to His true followers: "They are no part of the world, just as I am no part of the world."

Man has already felt the need of help from a power greater than himself. Under the stress of today's living, this need is felt greater than ever before. Man must turn to God. God, alone, is the answer to the problems facing mankind. Our country was founded upon Christian principles and doctrines, and in Christianity is bound up all hope for our future—as a people, as a nation, and as a world.

The role of every church worthy of the name is to teach God's holy Word! The Bible is our only guidebook for living!

EDITORIAL BOOK VIEWS

God's Way of Reconciliation, D. Martyn Lloyd-Jones. Baker Book House, Grand Rapids, Mich. 49506. 380 pages. Cloth $7.95.

Those who have read this author's two-volume set of the Sermon on the Mount will most assuredly want this book; those not acquainted with him will find this a good introduction to him. It is a fascinating work, even though it is somewhat heavy with Calvinism. It contains 33 sermons based on Eph. 2. Without agreeing with every position taken, you will marvel at the insights here displayed.

Soul Winning In Black Churches, J. Herbert Hinkle. Baker. 105 pages. Paper .95¢.

A black Baptist preacher writes some stinging rebukes to dead churches which are not winning souls (in fact, they would not be dead if they were soul winners). Puts more emphasis on soul winning as the mission of the church than on methods of winning souls. It makes interesting reading.

Handbook of Preaching Resources From Literature, ed. by James D. Robertson. Baker. 268 pages. Paper $2.95.

This, another in Baker's Source Book For Ministers series, contains 657 selections and illustrations from English literature, alphabetically arranged according to subject matter. You should not mark this off as just another book of illustrations: it is far from that. It is delightfully different from anything we have seen before, especially in its wide range of sources. Those who use it will find their preaching sparkling with quotes from it.

A Source Book For Stewardship Sermons, James E. Carter. Baker. 197 pages. Paper $2.95.

Just what its name suggest, a source book for stewardship sermons. It is divided into three parts: part I gives some stewardship sermons in full; part II has some stewardship stories, easily adapted for illustrations; part III is made up of some stewardship sayings, a large number of short quotations bearing on the subject. It stresses tithing heavily as the basis of stewardship. Apart from what one would expect from a failure to discern between the Old and New Testament systems on giving, this is a fairly useful book. It is designed for preachers or those teaching on stewardship.

Studies In The Book Of Daniel, Robert Dick Wilson. Baker. 688 pages. Cloth $9.95.

A valuable addition to Baker's "Limited Editions Library." It is a powerful refutation of the objections to Daniel made by liberals and modernists. It is not a commentary on Daniel as such, but a study of the points within the book that are used by the critics to deny the early date and authorship of this vital Old Testament book. It would not be practical for everyone, but for the advanced student, who wishes to make a serious and critical study, it is almost indispensable. We do not know of another book that would fill its place.

All books reviewed or mentioned in "Book Views" may be ordered at the publishers price from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

Win More Tracts Commended

Although the Win-More series of tracts are just getting underway (four are available now and others are coming soon), the commendations are many and generous. Here are a few:

"Thank you for your delightful tract, **Instrumental Music In Christian Worship.** It is simply superb! You deal most effectively with the single most important aspect of the matter: **divine authority**; this, when clearly presented, as you have done, simply settles the matter for all who respect God and His word."—Guy N. Woods, Memphis, Tenn.

" . . . it is a good one."—Leonard L. Cope, Benton, Ky.

"I read your new tract, **Instrumental Music In Christian Worship**, with great interest. Anyone would have to be prejudiced and refuse to think about the logic you use to misunderstand the plain and simple language and truth about instrumental music in worship."—Victor Jordan, Greenville, S.C.

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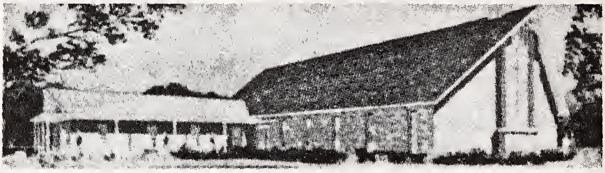

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CAROLINA CHRISTIAN

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RHODEN and MARGARET PRESNELL

THEY'VE HELPED OTHERS— HELP THEM NOW

(See Page 5)

EDITORIALS

WHY NOT NOW?

We must face reality, and when we do so we cannot close our eyes to evil. But most of us have distorted vision in that we see nothing but the worst in a man while he lives and nothing but the best after he is dead. When one dies all his faults, failures, mistakes, and weaknesses are forgotten; only his strength and goodness are remembered. This is why nothing bad is ever said about one at his funeral. All that is associated with evil in both word and deed is forgotten or overshadowed by his commendable traits and actions. We choose to see and remember only the good about our dead. And perhaps this is the way it should be. But why wait until a man dies to do this: why not see the good that is in him while he lives?

PRECONCEPTION

Preconception is a marvelous function of the mind of man. It is that ability to conceive beforehand, to decide in advance. But it is often abused, especially in matters pertaining to God and His will. The will of God can be known **only** by divine revelation (1 Cor. 1-3). Man could not conceive it until it was made known by the Holy Spirit through inspired men (1 Cor. 2:9-14.) At first (in the apostolic age) the revelation was in chosen men; they, as faithful stewards, recorded it in the written word of God. So today the only way one can know the will of God is from the Scriptures, either directly or indirectly. There is no other way. But many people make a fatal mistake here: they decide in advance what God's will is or should be and then go to the Bible to prove it. When one goes to the Bible with his mind already made up, he invariably finds that it says something different than he has supposed. When this happens, one is forced to follow one of two courses: he must either change his ideas and accept the Bible or else he must retain his ideas and reject the Bible. Those who choose the latter are blinded to truth by preconception.

The Jews in the time of Christ are a perfect illustration of this dangerous abuse of preception. They had and knew the Scriptures which foretold the coming of Christ and what He would be like when He came. But they had preconceived Him as a great earthly king, a conquer who would sit on the throne of David and drive, by force, the hateful Romans from their land. They could see the Romans crushed under His feet, paying tribute to the Jews rather than the Jews to them. Under this king they would be the world's heroes and would bow to His authority. Under him, they would place their feet on the neck of all their enemies. But when Christ came, he did not, in any way, fit their mental picture. He announced, "My kingdom is not of this world." (John 18:36.) This

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was entirely different from the Jews' expectation (but not different from that which the Scriptures had foretold), and it simply would not fill their demands. They thus rejected Christ – rejected Him because He did not fit their preconceived plans for Him.

Preconception is a gift of God and a tremendous asset to man when it is properly used. But do not make the same mistake as did the Jews by letting it close your mind to truth. Many people today make up their minds as to what the Lord wills before they know what the Scripture reveal. On such subjects as baptism, the church, Christian worship, etc., every man follows his own opinion as if it makes no difference what the Lord has said in His word. And, when they go to the Bible and find a conflict with what it says and what they already believe, the Bible is disregarded. In such cases, man's preconception replaces divine revelation. This ought not to be. The Bible is right, regardless of what we may have thought beforehand. It is the only source from which to ascertain the will of God on any subject. When preconceived ideas conflict with the Scriptures, it is the preconceived ideas, not the Scriptures, that are wrong. Thus we must not permit preconception to keep us from accepting the truth revealed in God's word. An honest man must always be open to the truth, regardless of what he may have thought beforehand, and the word of God is truth (John 17:17.)

STEWARDSHIP

We are stewards of God, and we will never have the proper attitude toward material things until we realize this. Nothing we possess is ours. Everything is the Lord's. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.) All precious metals belong to Him. "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8.) All the land, all the timber, all the houses, every beast of the field, and everything else are His. God has said, "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10.) In the final analysis, nothing is ours. Even if we are God's. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine." (Ezek. 18:4.) Thus all that we possess God has placed in our hands to use for Him. In that great and final day we must account to Him as to how we have used or abused it. This is stewardship. "Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2.)

ABSORBING INTEREST

Lack of an intense interest has caused many a Christian to turn back to the world and forget that he was purged from his old sins – forget that the Savior died to purchase his freedom from such follies. Too often we try to serve the Lord while our primary interest is in something else, such as politics, sports, clubs, business, etc. Now we are not saying that these things are wrong **per se**: for they are not if they are kept in the right perspective. But we must put the Lord first in our hearts (Matt. 6:33) or we will turn to that which is first. "You cannot serve God and mammon." (Matt. 6:24.) For where a man's interest is, there will his heart be also.

Thomas Edison, the extraordinary inventor, once told Edward W. Bok that he had been fired twice in his life—both times for displaying too much interest in things other than his primary work. The second time he was fired was from an office job. He said, "I got a job in an office, and there were a fearful lot of rats . . . I got up a thing that killed them like flies,—the same with cockroaches. The floor used to be covered with dead roaches, and they fired me for that!" But it was the

(Continued on Page 6)

The Carolinas — Mission Field

Alvin Rose, Ashland City, Tenn.

Churches of Christ have their greatest numerical strength in the southern part of the United States. This fact causes Restorationists to assume that members of the church are evenly distributed throughout this section of our country. But such is not the case. Although North Carolinian James O'Kelly was an early Restoration preacher, the Restoration Movement never "caught fire" east of the Smoky Mountains, as it did in the Tennessee and Mississippi River Valley areas.

Even as late as the World War II period, there were only a handful of churches of Christ in both Carolinas. But much progress has been made since 1950, and there are now several self-supporting congregations in both states. Yet, very much work remains to be done if every individual in North and South Carolina is to have the opportunity to hear the message of New Testament Christianity. While many counties have only token congregations with fewer than 40 members, many other counties have no congregation at all. These existing churches, as well as areas with no churches of Christ at all, need and deserve the help of others who claim to follow no creed but Christ.

This writer first became acquainted with the Carolina work when he lived in Barnwell, South Carolina, during the summer of 1965. Here he discovered a small congregation of 40-50 members who would put to shame many churches in his native Tennessee by their concern for Jesus as manifested by their regular attendance at assemblies, their generous financial giving, their personal work, and their general enthusiasm for Christ's work.

He spent the summer of 1970 in Chapel Hill, North Carolina, working in the graduate school of the University of North Carolina, and worshipping with a congregation of about 60 members, who had purchased a house and had converted it into a fine meeting place. On their own, this small church was hiring a minister to work with the students on the UNC campus.

In late 1971, he became acquainted with the effort in Sylva, North Carolina to establish a church in neighboring Bryson City. Bob Rigdon, minister of the Sylva Church has worked in establishing seven congregations in the mountains of western North Carolina. With one exception, all of his efforts have been successful, and it seems that, with help, the Bryson City effort will also succeed.

Brothers and Sisters in Christ, there are many Barnwells and Bryson cities in the Carolinas who need your help. There are other towns and counties with no Church of Christ at all, who might have one if New Testament Christians from other areas would offer support. Jesus told us to take His good news to all the world, and here is an opportunity in the South's own front yard, an area where many elders and preachers can visit and personally see the work being done. If your congregation is establishing and/or expanding their mission program, consider your neighbors in North and South Carolina. They need Jesus, too.

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They've Helped Others

HELP THEM NOW

Rhoden and Margaret Presnell have spent many years of their lives spreading the gospel of Christ in the Carolinas. We can think of only a few people (not more than two or three) who have anywhere near equaled the contribution to the Lord's cause which they have made. Wherever they have gone, they have done a tremendous work. Perhaps no one who has preached in the two states have baptized as many people. For example, while Rhoden worked with the North Charleston church, this great team averaged baptizing more than two per week for over three years, a record unequaled to our knowledge by anyone in the Carolinas and only rarely in the world. This made such a tremendous impact that our "Brotherhood News" section (which usually takes no notice of Carolina activity) carried nearly a half page item in the April 1967 issue. That item says in part: "In 1965, 133 were baptized, and more than 100 in 1966. Thus a congregation of less than 200 (to start with) has baptized more than 314 in three years time (we learned later that this figure did not include all the baptisms) . . . The North Charleston church is eleven years old (in 1967), appointed elders in 1965, and in 1966 moved into a new church building with a seating capacity of 800. Rhoden Presnell is the busy, enthusiastic, dynamic preacher for this fast growing church." But in addition to preaching, the Presnells have done a marvelous work in conducting workshops for teachers and personal workers. Their unquestionable purity of life has also marked them as outstanding.

But on Saturday morning, June 9, while Brother Presnell was in an exceptionally good meeting in Greer, S.C., he suffered a severe stroke that will hinder his activity for many months and will probably affect his work for the remainder of his life. At the time of this writing, he has been in the hospital for nearly seven weeks and has at least three more weeks to go. His family has carried a heavy burden (in their loving care for him) and the cost continues to soar. A letter sent out by the elders of the Edgewood church in Greenville, where Rhoden served as preacher, states, "Brother Presnell does not have any hospitalization insurance, although he has tried to get some for the last 15 years." Those who know the cost of medical care (and some of his is especially expensive) will know without being reminded that with no insurance and no income beyond that of a preacher's salary, the Presnells must now have help to meet this crisis. And the Bible enjoins, "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2.) This is a burden that every Christian in the Carolinas (and other places as well) can help bear.

At the time of this writing, we know of the following cost: the 21 days he was in the Greenville General Hospital was $2,430.00 (this does not include the doctors' bills). He was moved to the Robert C. Peace Institute for an estimated five weeks of intense physical therapy. The cost of this care alone will be approximately $550 per week. The total bill could well exceed ten or fifteen thousand dollars. Thus it can be seen that the Presnells **must** have help, and we believe that readers of **Carolina Christian** will want to do their part. This is an opportunity for each of us to show our appreciation to the Presnells for the work they have done. We hope each will be generous–let us show the world that Christians can care for their own, especially those who have spent their lives in the service of the church and of others.

The Edgewood church in Greenville, S.C. has set up a special fund for the Presnells. All money received will be deposited in a special account and will be administered under the oversight of the elders of the Edgewood congregation. There are a number of methods that might be used by churches and individuals to meet this challenge. We suggest that the church set aside one Sunday and give the total contribution. If this method is used, it should be announced in advance in order to give each one an opportunity to increase his contribution on that day. Some churches have already done this and others are planning to do so. Or a church might set aside a certain Sunday and give all over its budget. Or again, it might be emphasized that on a certain day one individual would be taking contributions to send in. Or announcements could be made urging each individual, on his own, to send a contribution. The method used is not so vital as that we use some method. The help is needed . . . NOW. We ask each reader to do what he can.

Make all checks payable to the Edgewood Church of Christ and mark them for the Rhoden Presnell Fund. Send all contributions to Edgewood Church of Christ, 200 Edgewood Drive, Greenville, S.C. 29605.

As we go to press, Brother Presnell's condition is improved, but there lies ahead of him a long, a very long, period of convalesence. Even after he is released from the hospital, physical therapy must be continued, perhaps for many months. When a man has given his life to help others in the Lord's cause, the very least we can do is help him financially when he needs our help. Or in the words of the letter sent out by the Edgewood elders, "As we have benefitted spiritually from the labors of Brother Rhoden Presnell, let us now supply his physical needs." Could we do less and be pleasing to God?

ABSORBING INTEREST . . .

from page 3

first time he was fired that best illustrates our point. He relates the story as follows: "I was a telegraph operator. It was my fault, all right, but I got so interested in the . . . machine and its workings that I began to see how I could improve it. But I forgot all about the messages that were coming over the wire, and I left a lot of messages unsent and undelivered. Of course, they discharged me, and I don't blame them."

The point here is not that one should neglect his work. Never! But we think the fact that Edison was so absorbed in the operation of the machine before he was fired will help us see why he became such a successful inventor. And it ought to remind us that if we are to succeed in the kingdom of heaven we must put Christ first in our interest.

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THE HIDDEN WORDS

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Third Annual N.C. Seminar

August 31 – September 3, 1973

at

The Sir Walter Hotel

with

The Raleigh Chirst of Christ, host

speakers:

Floyd Rose, minister of the Ridgewood Church of Christ, Toledo, Ohio;
Dr. John Scott, professor at the Harding Graduate School in Memphis, Tenn., and professional counselor.

Why Should They Say "Where is Their God?"

Chuck McGhee, Mocksville, N.C.

There are some questions you would never expect to hear from the lips of man. So, when they are first uttered they are unbelievable. Then shocking. Then disturbing. Joel was a faithful prophet of the living God, and was fiercely loyal to Judah. No doubt Joel had heard of the peoples around Judah ask the question many times before he came to give it serious consideration. "Why should they say among the peoples, 'Where is their God?" (Joel 2:17.)

Likely the people of Judah, if they were anything like modern man, first considered the source and said they were ignorant heathens, what do they know about God? But when Joel came to grips with the question he saw the distance between God and Judah. He begins his treatise by showing evidence of the forming chasm. How else could the event's of the time be explained: (1) Three kinds of locust plagues had totally ruined their crops (1:14), (2) A drought had prevented the new crops (1:17), (3) Fires had destroyed the trees and dried up the streams (1:19), (4) and now they were being threatened by war from the surrounding nations (1:6). Just how Judah may have tried to reason out their dilemma is not revealed. Joel diagnosed Judah's dichotomy as "heart trouble." "Return to me with all your heart . . : rend your hearts and not your garments." (2:12-13). God was not seen because Judah was insincere. That is the way it was in 800 B.C.

When the same question is asked by man of the 20th century Christian, far different alternatives are offered as answers. To hear it asked of Christians, "Where is your God?" is just as shocking, but the climate of world thought is different. Today's world questions the reality of God. It wants to make him "mystical." The Christian who seriously tries to answer is soon made aware of these implications. In Joel's day it was a matter of the **quality** of their God or gods, even to the idolatrous nations the existence of Judah's God was not in doubt. The matter of the presence of God was one of "How far?" The modern day liberal theology answers, "Way out!" As a matter of fact, "out of sight!" The ground of discussion is his existence and nature. The ground of discussion is his existence and nature.

Before giving the modern alternatives to the question "Where is your God?" we need to be careful about our definition of "liberalism." We have done a disservice to true Christianity to allow everything that is new, or every digression to be labeled liberalism. Most Christians are being brainwashed into thinking that such things as clapping hands, casual dress, women leading prayer, using instrumental music, fellowshipping unbaptized believers, etc., is a result of liberalism, but there may be no connection at all in these practices and liberal theology. They may be introduced in ignorance of Biblical teaching or out of erroneous traditions or interpretations of Scripture. On the other hand it is not inconsistent for one to be completely "orthodox" in his practice, even defend the "old paths", and yet be liberal in his theology. Modern liberal theology has made great inroads into the church without changing a single outward practice. The use of the word "liberalism" itself is the best illustration of how liberal theology has influenced the church at the grassroots level. The most deceptive tool of true modernism is to take words and reduce them to meaningless connotations. The absolutes in definitions are gone. Words that held some definite content are used to express generalizations. The words "God," "Jesus," and "love" are such words with a favorable connotation. The words "liberalism" and "modernism" are bad connotation words for the Church of Christ. Thus everything that is bad (in our judgement) is universalized under these terms. True liberalism is obscured and we are seduced by its deception. "Therefore you are without excuse, O man, whoever you are, when you pass judgement on another; for in passing judgement on him you condemn yourself, because you are doing the very same things." (Rom. 3:1.)

If Joel had been a modern liberal theologian, he would have answered the peoples question, "Where is your God?" in one of four ways. These have one common emphasis. That is, they stress the complete dichotomy between man and God. There is the "upper story", where God (the word only) is; and there is the "lower story", where man is. The chasm between them cannot be transcended by rational means. One is real, the other is unreal. But the definition can better be seen as we put content into true liberalism by hearing the answers it offers.

First, the idea of God is there, but he is not a person. The word God is put in the "upper" story as an illusion. He never really lived. In the "lower" story where man lives is a closed system. There is no interference or control from the "other world." The existence of things in the lower story is explained on the basis of chance. We do not know where it is going, nor can we know. There are no answers to man's big questions of existence and destiny. Everything acts and reacts on a cause and effect principle.

The second answer is closely related to the first. It allows the possibility of **God as a person, but he is remote. He is there, but unconcerned.** In the "below" realm everything is a machine. It has been set in motion and is running down. Even man is a machine. He is programed to respond to certain logical patterns. In reality he is a robot. He is, therefore, incapable of changing the inevitable direction the machine is going. God cannot change it either, he is dead!

Both of these answers are anti-religious. They lead logically to despair or else cause one to turn irrationally to an object of worship, perhaps the philosophy itself. Had Joel come to either of these conclusions, he surely would have dashed himself upon the rocks of Palestine.

But let us say that Joel is a "religious liberal theologian." One of the two possible answers he would give would be: "**God is with Judah, but the nations are blind and cannot see him.**" Edom may remind Joel of the locusts, the drought, etc., but he would rationalize and say these are not really what they seem to be.

This is exactly the stance that many spiritually impoverished Christians are taking today. They say God is there, but ignore the reality of any evidence of God in their lives. They talk of truth, peace, love, long-suffering, while they practice hypocrisy ignorance, war, selfishness, and judgmental traits that are admitted by most. In this way "god-talk" is put for "god-likeness." Instead of "God is dead," the logical end of this answer is "man is dead." The end result is the same as the anti-religious answers. The former takes away any real meaning from Biblical words, the latter takes away real meaning, from true life and true history. "If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world?" (Col. 2:20.)

The second possible answer by our "modern religious liberal" is, "**God is there, but he is concealed from our view because he wishes it so.**" The implication is that we must accept his presence on faith, without rational verification. This view sees God as the illusive pot of gold at the end of the rainbow. One must make a decision about him on the basis of a "blind leap of faith", or else through a "mystical personal experience." The same choices are made concerning propositional truths revealed in the Bible. They are arbitrarily believed or rejected or allegorized. The dichotomy of the religious liberal is still in their thinking. Only they have transcended the gap between the "God world" and the "man world" by an arbitrary act of their will. The mechanism may be a vision, a miracle, an ecstatic utterance, or simply a religiously interpreted encounter. Thus, the modern Pentecostal fits better in the liberal theological circle.

Though these latter two answers are religious, even God-believing, nevertheless, they have the same dichotomy as the previous two. God is there, but his effect is not real in this world. The former views implied, God is unreal – man is the only reality. The latter views implied, God is real – man is unreal. Neither offer a viable and rational alternative to the question, "Where is your God?" Each of these tend to remove all absolutes. There is no truth, no morals, not even real freedom for man becomes a total slave to his environment. "They exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever!" (Rom. 1:25.)

Before giving the only answer to this question that is based in Biblical propositions and is consistent with real history and individual experience, a caution seems in order at this point. The foregoing is obviously an over simplification of the various liberal views as applied to Joel's question. Our purpose is not to refute liberalism, but to show in a pragmatic way how our philosophy becomes liberalism unawares. One may hold to the propositional truths revealed in the Bible, and yet borrow from these philosophies in the area of experience and terminology. Because one "mimics" the liberal theology in his use of the word "Jesus" or "love" subjectively, does not mean that he is necessarily caught up in mainstream of liberal thought. Nor does "speaking in tongues" make one liberal in his approach to Christian truths. To be fair, all we can suggest is that these are characteristics that better fit the dichotomy of liberalism than they do the unified propositional basis of Biblical revelation. Our awareness of this danger will surely help us to communicate the gospel with language that is meaningful and respond to it with a life that has the substance of true faith.

The whole thrust of the Biblical message is that **"God is there, and if he is not seen it is because of our own suppression of him."** The solution to Judah's emptiness was for her to, "Return to the Lord, your God" (2:13). Joel calls for a repentance and change of heart (2:12-13). This is always the answer, the only valid answer at any time. We must always begin with ourselves. Paul speaks of those "who by their wickedness suppress the truth" (Rom. 1:18). Facing the truth about ourselves results in guilt. It is after this point that liberal theology departs from biblical revelation. The liberal has no rational basis to look outside of himself for a solution. The dichotomy between God and man prevents him from looking for any solution that is not within man. The result is either despair and pessimism, or else fantasy and false optimism. There is really no logical way to think ourselves out of it without help from God in verbalized form. Many are on the verge of liberalism today, not because they have come to disbelieve in God, but because they can see no way out of themselves. Then, in an act of desperation, they decide to believe anyway without a rational basis. Having done so, they can go in any religious direction (even non-Christian) for all rational basis for

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Characteristics Of A Christian

Thomas Wortham, Sumter, S.C.

The Apostle Paul taught many qualities which are required in Christian character. In Ephesians 4:2 four of these are listed under the names of lowliness, meekness, long-suffering, and forbearance. If each of us would develop these qualities we would remove the cause of most of the friction in the home, in the church, in the nation, and in all the world. Where people are found arguing and feuding there is found a conspicuous lack of these four characteristics. Consider each of them now with me and may we all make proper application of these truths.

LOWLINESS

Thayer's Lexicon says that this word means "to have a deep sense of one's littleness." The New Testament sometimes uses the word "humility" as a synonym. Paul referred to this conception in Philippians 2:3 when he wrote, "in the lowliness of the mind let each esteem others better then themselves." Jesus washed the feet of his disciples and, thus, gave us a living example of lowliness. He also taught them, "whosoever will be great among you, let him be your servant." (Matt. 20:26, 27.) The opposite of lowliness would be something close akin to pride. Many of us think ourselves so important that we must defend and protect ourselves at all costs.

MEEKNESS

This is a hard word to define because our English language has almost lost its meaning. The man who is meek is not weak. Instead, he is strong and has great power. Those who are meek have divested themselves of self-interest. They manifest consideration for others, even at their own expense. They have learned to volunteer this courteous spirit. It is not forced from them. A tremendous spirit is required for a person to lay aside his personal welfare in order to assist others. This spirit is called meekness. Perhaps its opposite could be called selfishness. Many of us will neglect any duty and burden and friend in order to accomplish our personal desires.

LONG-SUFFERING

This quality, as Paul referred to it, is a "slowness to avenge wrongs" against ones self. Peter wrote that God "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.) God has patiently tolerated man's rebellious and unthankful attitude, and continues to offer him salvation. If God had not been long-suffering he would have destroyed the race long ago. Think how much God has endured because of the waywardness of man! His justice has demanded vengeance many times but he was long-suffering instead. We are to be long-suffering toward each other. This does not mean that we are to minimize sin. It does mean that we give much more attention to correction than to punishment. We rejoice in the hope of salvation rather than the threat of damnation. Some demand immediate retribution and impatiently require an eye-for-an-eye and a tooth-for-a-tooth. With such a quick-tempered and high-handed attitude the sinner will never be led to repentance and hard feelings between friends will never be resolved. The opposite of long-suffering is complete unconcern for the sinner and his fate, so long as justice is served.

FORBEARANCE

One authority says that forbearance

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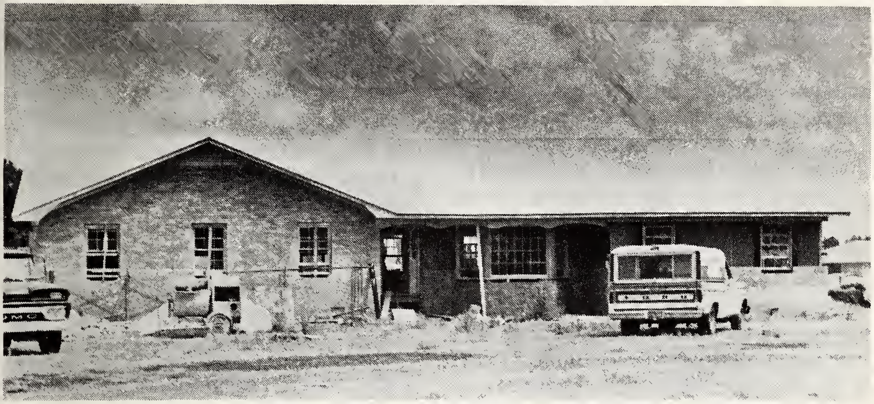
Construction Continues To Progress



By comparing the above picture with the one which appeared in last month's article, you can quickly see that good progress is being made on the construction of the second cottage of the Southeastern Children's Home, Inc., in Sumter, South Carolina. Work continues on a daily basis. We anticipate the successful conclusion to this building project within the next two or three months. We appreciate your interest in this endeavor, and will keep you posted on the progress as it is made both in the **Carolina Christian** and in the **Southeastern News** bulletin. We look forward to the time when this cottage, along with the first one, can be put into use in the care of homeless children.

The Southeastern Children's Home, Inc., is in pressing need of a fine Christian couple to serve as houseparents for the second cottage. We prefer a couple with no children, because this will allow us to care, in the available space, for more foster children, However, we will consider a couple with as many as two children of their own. We would like to impress those couples who might be in a position to consider this work with the great opportunity for Christian service which this work offers. The children who come to us need love, and will for all the remainder of their lives honor the parents they have learned to know and love in the home. You will be molding human lives, and preparing eternal souls for life with God in heaven forever. This is a most vital, crucial, and important work. You can be a key link in this program. The Southeastern Children's Home, Inc., will assist the father in securing employment in the Sumter area. We will also provide a fair rate of remuneration to the mother for services rendered. Those who are interested in applying for the work of houseparents should address us as follows: 1221 Shawnee Road, Madison, Tennessee 37115. The interviews will be conducted in Sumter, South Carolina so as to shorten the distance of travel for Carolina residents. We would like to hear from you.

Please remember to be watchful for children who need a home such as Christians in the Carolinas provide in the Southeastern Children's Home, Inc. Just as soon as this cottage is completed, we will have room for several more children. To refer children, write us as follows: 75 Nash Street, Sumter, South Carolina 29150.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Burnsville

CARL B. HYDER, Reporting: The church here is now meeting each Lord's Day and for Bible study each Thursday night. averaging from 9 to 23, several of which are visitors. The prospects look good for a strong church. With a lot of hard work, we hope to hold a meeting in the next few weeks. The church at Burnsville needs a full-time man to live here. I am carrying the work here and Red Oak with the wonderful help of Brother Tweed. If you know someone that can get support or can support himself, we would like to have him. He might want to work at Red Oak some also. Please see what you can do.

From The Bulletins

Mocksville

PREACH THE WORD — PREACHER! In talking to a fine Methodist couple this week about the importance of the gospel message to one's life, the comment was made by one of them, "The problem with preachers today is they no longer preach the Bible. They preach social reform."

I do not hear many denominational preachers, so it is not for me to judge how relevant their preaching is to the Bible. But I am sure it is safe to say: when we stop preaching the Bible we have stopped preaching the gospel; and when we have stopped preaching the gospel we have silenced the power of God to save and reform the human soul.

The gospel is God's power to save us through our faith in it (Rom. 1:16). And faith still comes by hearing the word of God (Rom. 10:17). And the word of God comes to us through the scriptures (II Tim. 3:15). In the scripture is to be found the words profitable for the preacher to use in teaching, reproof, correction, and instruction (II Tim. 3:16-17). So preach the word, Preacher!

We do need to have our attention drawn to the ills of society as well as our personal sin. We, as members of society, need to have our conscience pricked where there is injustice, racism, poverty, and crime. These underscore the need that man has for redemption and deliverance from this world (Gal. 1:4). But the social gospel implies man has within himself the capacity for reform. The Bible teaches us that man needs the help of God, both for conversion and reform (Rom. 2:4).

For this reason Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2:19).

It is surely impossible for anyone to offer to us salvation or genuine reform of life without preaching the word!

—Charles McGee

Cherokee

EARL R. GREEN, Reporting: For the past six months the congregation in Cherokee has made some great strides forward in the work of the Lord. We have concluded two weeks of evangelistic effort and Vacation Bible School. The song service was conducted by one of the local members, Ammons George; all the teaching was done by the local congregation (the first time in the history of the congregation). The preaching was done by James E. Allen of Hickman County, Tenn., and Robert Willis of Sheffield, Ala. The church is fortunate in having Jack Wildcatt, a student at International Bible College in Florence, Ala. and a full-blooded Cherokee, working with his home congregation this summer. There have been eight responses the first six months in 1973, largely due to the work of the local congregation. We encourage all to pray for the continued success of the work here in Cherokee in the coming months and years.

Kannapolis

GEORGE KESLER, Reporting: Howard Winters conducted a meeting June 17-22. Five were baptized during the meeting. Two others were baptized prior to the meeting. The work in Kannapolis is progressing favorably. Ed Hill, Charles McFalls, and H.R. Butler now serve as Elders. Deacons will be selected soon, we trust. We recommend Brother Winters for his excellent style of preaching. He is doing a great work for Christ.

SOUTH CAROLINA NEWS

Newberry

PAUL ROGERS, Reporting: The church here is happy to announce that it has purchased two acres of land on highway 76 between Newberry and Prosperity. Easy access can be had from I-26 by taking either the 121 or 219 exits toward Newberry. Turn left at the first traffic light and the property is about a mile on the left. This property is paid for and we will be able to put water on it with the money we now have. We are grateful to God for the wonderful cooperation we have experienced in Newberry from our fellow Christians in our effort to spread the gospel in a county where the Lord's church was unknown until February 1972.

We are thankful also for the congregations which are supporting James Davis fulltime to work with us, and for paying for a fifteen-minute radio program three days each week. We have 11 members, eight wage earners, and the contribution for June and July averaged $110 per week.

Our immediate need is to raise $15,000 so we can start construction on our building by November 1. We estimate that a building such as we need and plan will cost approximately $50,000. When we have raised $15,000 of this we will be able to borrow the remainder. We are now meeting in a motel room and it is about full since a new family moved into Newberry.

The Lord said, "It is more blessed to give then receive." Do we believe this as much as we believe Acts 2:38? Elders, preachers, leaders in the Lord's church in North and South Carolina, would you ask each wage earner to give one week's pay check and send it to Newberry for our building? If not a whole week's pay, how about one-half of one week's check? Additional information will be sent upon request. Our address is: P.O. Box 580, Newberry, S.C. 29108

We have a gospel meeting, with Fred Webb, Vernon, Ala., scheduled for Aug. 19-24. Also an area-wide singing at 3:00 p.m. on Aug. 19. Both will be in the Community Building on First Street. Come and encourage us.

Easley

BILL G. SMITH, Reporting: We started regular part-time work here on July 1. Since then, four have put on Christ and the contribution has doubled. Change the church's mailing address to Route 8, Box 106, Easley, S.C., 29640. Please pray for this work.

From The Bulletins

Greenville, Northeast

I was busy in my office recently when the phone rang. It was a "down-and-outer", some would say a "drifter", calling from the First Baptist Church to ask for some money to help him get to a place where he said he had a job. I could tell that the folks from where he was calling had no love nor respect for him by what I could hear them say as he talked to me.

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FOREBEARANCE . . .

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is the willingness to "put up with". Some people try to withdraw from society because of its imperfections, not realizing that they have their own shortcomings. Man tends to point out the one fault in his fellowman while completely ignoring ten virtues. We cannot afford to take offense at every word or deed that works a hardship on us. Some people require our toleration, just as we need it from others. Children will fight over the smallest provocation. Some brethren in Christ will, also, when real differences do arise among friends or brethren, their settlement becomes nearly impossible if personal feelings become involved. Intolerant sensitiveness is the opposite of forbearance. It has no place in the heart of a Christian.

CONCLUSION

Let us give great emphasis to these four qualities in our own lives. Who knows but that circumstances could arise which would demand a double measure of each in our own lives.

WHY SHOULD THEY SAY . . .

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faith has become dead for them.

The Bible represents God as having partially eclipsed man's world through his work in Jesus Christ. In Ephesians Paul uses the term "heavenly places" to describe where God and Christ are (1:20), and where those saved by his grace are (2:6). It is also where the church makes known God's wisdom (3:10), and struggles against the spiritual hosts of wickedness (6:12). The dichotomy is removed by God's plan. A total eclipse is the future promise. "(God) set forth in Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth." (Eph. 1:10.) "And so, Christ challenges the intellect, stirs the emotions, cleanses the spirit, and guides to exquisite fulfillment . . . "

World Mission Workshop

October 11-14 has been chosen for the 1973 World Mission Workshop sponsored by the Karns Church of Christ in Knoxville, Tenn. The theme for this year will be **Seedtime and Harvest.** Moderator for the program will be Jack Exum of Calgary, Alberta, Canada, former missionary to Ireland. Other speakers will include: Rick Niland, New Guinea; Eddie Cantrell, Figi; Kay Patton, Germany; Phil Slate, England; R.C. Thompson; Bob Frazier, Taiwan; L.T. Gurganus, Japan; Stanley Morris; Tom Drinnen, Liberia; Truman Scott, Italy; Fausto Salvoni, Italy; Doug Foster, Joe Gray, New Zealand.

Each year missionaries and those interested in following the great commission, gather in East Tennessee for reports of the progress being made and studies of how to better fulfill the great commission. Special classes are provided for both men and women. Those interested in participating in or attending the forum should contact John Waddey, Rt. 20, Beaver Ridge Rd., Knoxville, Tennessee 37921 for reservations and free housing.

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EDITORIAL BOOK VIEWS

The Blood of Christ and Other Sermons, by Charles A. Pledge. Pledge Publications, Doraville, Ga. 30340. 57 pages. Paper $1.

The author of the monumental work entitled **Getting Acquainted With the Old Testament** has favored us with a book of ten of his radio sermons. Each of its two parts has five sermons. The first part on "The Blood of Christ," and the second part on "Calling on the Name of the Lord." As the title suggests, these are first principle sermons, getting right to the heart of the matter, from a man who believes and loves the truth. It makes good reading and is ideal for passing along to a friend who is studying the Bible. We commend it without reservations.

Financial Guide For Elders, James A. Rix. Quality Printing Co., Inc., P.O. Box 1060, Abilene, Texas 79604. 97 pages. Paper $2.50.

This is not a book that everyone would want . . . or need. But it is one that every elder and every treasurer of the church should have. It deals with (and shows how to keep) proper records of money received and spent, as well as related matters. It points out some grave pitfalls that many churches fall into and gives a good deal of information as to how to keep proper records. Its seven chapter headings are revealing as to its contents: "Stewardship and Accounting," "Internal Control," "Keeping Proper Records," "The Audit of Cash Receipts and Disbursements," "The Budget," "Financing A Building Program," and "Summary and Conclusion." We suggest that churches keep a supply on hand to give to each new treasurer on the day of his appointment.

Heralds Of God, James S. Stewart. Baker Book House, Grand Rapids, Mich. 49506. 222 pages. Paper $1.95.

A book of lectures to and for preachers, setting forth in an instructive and an interesting way the preacher and the how and why of preaching. The five chapters are headed: "The Preacher's World," "The Preacher's Theme," "The Preacher's Study," "The Preacher's Technique," and "The Preacher's Inner Life." There are many useful insights in these pages.

A Faith To Proclaim, James S. Stewart. Baker. 160 pages. Paper $1.95.

Heralds of God deals with the how and why of preaching while **A Faith to Proclaim** deals with the message itself. Its five chapters are on proclaiming the incarnation, forgiveness, the cross, the resurrection, and Christ. Without agreeing with all of it, you will find some useful material here.

GREENVILLE . . . from page 13

WHAT is strange about this? The caller was the son of one of our most famous preachers of yesteryear, – a man whose name most would recognize instantly should I repeat it, which I will not. I don't know what went off the track, nor where nor when, but my heart went out to him and to his father, to whose death the life of this son might have contributed. I reminded him that he came from an honored family and we were helping him because of the love and respect we had for his father. Strangely, never a word of commendation for his father escaped his lips. One wonders, since the caller was not a child but a man of 57 long, hard, bitter years. Can a minister get so busy helping others that he neglects one of the most precious gifts God has given him? Perhaps it is like they say of a carpenter who has no time to fix his own premises. I pray God to help me avoid that pitfall.—DOYLE CANNON

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CAROLINA CHRISTIAN

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King-South Stokes Church

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EDITORIALS

BIBLE CAMPS

This has been a banner year for camping in the Carolinas. Both Palmetto Bible Camp and Carolina Bible Camp have completed tremendously successful sessions this year. PBC has become a leader with approximately 500 campers over a four weeks period, using its own beautiful camp site north of Greenville, S.C. Nearly 400 were in the two weeks of CBC, which meets at Camp Hanes north of Winston-Salem, N.C. Counting staff and campers for both, the number probably far exceeded the one thousand mark, a record number. Although we do not have the exact number at hand, close to 75 young people were baptized and nearly the same number came seeking prayers during the combined six weeks of camping. How could one describe such marvelous accomplishments? What eternal good has been done? What could be more deserving of our appreciation and support?

We think it significant that "Bible" is the middle name of both camps. In them the Bible is the center and circumference of all activity—everything is designed to teach the instill Bible principles and knowledge. The Bible is believed, taught, defended, and practiced. The staff seeks to exemplify Bible teaching in sports, in handcraft, in demeanor, in worship, in Bible study, in dress, etc. Each camper soon learns that he is expected to be Christian in every phase of camp life, and very few fail to live up to this expectation. All in all, we know of no work in the Carolinas that is making a better contribution to the cause of Christ than are the Bible camps. Carolina Christian is delighted to be able to promote, encourage, and recommend without reservation both camps. They are valuable tools in the hands of faithful Christians to spread New Testament Christianity in the Carolinas.

EDITORIAL AND PUBLICATION STAFF:
Howard Winters, Editor

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DO OR FEEL?

Christianity is a religion of authority—a religion of objective authority. This fact can be illustrated by many Bible examples, one of which is the case of the child Samuel. Samuel was born in answer to his mother's prayers, and when he was born his mother gave him to God. He lived in the house of the Lord in Shiloh and ministered to God with the aged Eli. While Samuel was yet young the Lord spoke to him three times, but because he did not recognize the voice as being from God he went to Eli. Eli, after the third time, preceived what was taking place. He instructed Samuel to acknowledge the voice and submit himself to it. "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth." (1 Sam. 3:10.) This reveals the relationship that has existed between God and His people from the very beginning. God speaks and His servants obey. The writer of Hebrews summed up this principle by saying, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9.) Thus when God speaks (God's word is objective authority) everyone who pleases Him must hear and follow His word.

But we have come to a time when many who profess to be God's people are turning away from the word of God to subjective authority (to inward feelings and personal experiences). Following God's instructions does not satisfy them. They are seeking for something to **feel** rather than for something to **do**. And when obeying God's word does not result in certain emotional experiences they consider themselves at liberty to turn to whatever does. They thus reduce Christianity from objective to subjective authority. Even when the word of God is followed among them, it is followed, not because it is the absolute standard of right and wrong, not because in so doing the Lord is pleased, but because it produces a certain feeling. Feelings, not God's revealed will, is therefore the criterion by which all actions is determined. They follow God's will only when it makes them feel a certain way. Obedience to God is lost in the search for experience. Such have obviously forgotten that our business as Christians is to obey the will of God. We are not opposed to feelings in their proper place: we believe that when one does right he will generally feel right. But regardless of how we feel, we must obey God. "Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) It is the doer of the word, not the feeler, who is blessed (James 1:25). And so as Christians we must seek to do, not seek to feel.

DESTROYED FOUNDATIONS

The Psalmist asked, "If the foundations be destroyed, what can the righteous do." (Ps. 11:3.)

Our faith is in Jesus Christ—He is the one in whom we believe. Make no mistake about that. But the Bible is the only source we have from which to learn about Christ. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.) The extent to which one believes the Scriptures is the only extent to which he can believe in Christ. There is no such thing as true faith based on subjective experience apart from the objective testimony of God's word. And in this sense the Bible is the foundation of our faith. There is no saving faith apart from its message.

But the foundations are being destroyed. Certain brethren who have lost faith in the Bible as God's word are trying to maintain faith in Christ apart from the inspired Scriptures. Such is an impossible task. When the Bible goes, faith goes. When the Bible is destroyed there are no foundations on which to build. When one gives up the Bible or any part thereof (such as the first 12 chapters of Genesis) he consents that the only witness he has to the divinity of Christ cannot be relied upon. Faith is lost because the foundations are destroyed.

We have been informed that certain men (leaders in the Lord's church in the Carolinas!) have said that their faith would not be changed in the least if the whole Old Testament should prove to be false. Furthermore, they went on to say that they did not believe the first 12 chapters of Genesis anyway. We do not cross our fingers when we tell you that such men—men of foreign faith—have no place in the church of Christ. They are foundation destroyers. Suppose we give up the first 12 chapters of Genesis, what do we have left? Is man a creation of God, an eternal soul, or is he the product of chance (evolution)? If he is here by accident, did he fall into sin somewhere along the way? If so, when and how? If he did not fall into sin (as

Genesis 3 teaches), does he need a Savior? If he does not need a Savior, what is the mission and purpose of Christ? The fact is, the whole Christian system rests on the foundation laid in the first 12 chapters of Genesis. Take these away and there is no foundation for faith—in fact, no need for faith. And so we have no alternative: we must accept the Bible as a whole or else we must give up faith in Christ.

Even though our faith is in Christ (the Christ of the Bible) we must rely on the Bible for the facts upon which that faith is based. Christ and the Scriptures stand or fall together. Neither can be accepted without the other. So when the Scriptural foundations are destroyed, the righteous have nothing to believe, nothing to do, no one to follow, and no hope beyond this present hopeless state. Why then would professed Christians disbelieve any part of the Bible? We must confess that such is beyond our dense power of comprehension.

GOOD ADVICE

I had just learned the truth, and I wanted, more than anything else in this world, to be able to preach to others the unsearchable riches of Christ. But, since I had quit school before finishing the elementary stage, I was bound by illiteracy. I knew that if I were to preach I would have to improve my education—I would have to find help from other men. About this time a set of **The People's New Testament With Notes** by B.W. Johnson was placed in my hands. Suddenly a whole new world came to light before me. I realized what I must do: I must read books. I approached a preacher friend (Bruce R. Curd) and asked him to loan me H. Leo Bole's book on the Holy Spirit. He owned the book but someone had borrowed it and had not returned it. He then gave me some extremely good advise. He said, "Brother Winters, **when you need a book, buy it.**" I did. And I have kept on buying them as I need them. Nothing outside of Christianity itself has enriched my life more than the books I have read. So I pass this bit of good advise on to you: "When you need a book, buy it."

MATERIAL THINGS

Clayton Winters (our favorite brother in the flesh and in the Lord) used to tell us that he had often prayed that God would not give him more of this world's goods than he could use and still be a faithful Christian. He was simply saying, "Christianity is worth more than the whole world, and I have devoted my life and service to it. But I know the power and danger of material things. As riches come in, Christ is often crowded out. I therefore do not want more than I have the will-power and the faith to properly use as a Christian." At this time when we are overwhelmed by materialism—when everyone is making a mad rush for riches—we should all consider this prayer and the attitude it displays. If we are to please God while we live and go to heaven when we die we must stop this craving for material things short of the destruction of faith. Jesus, in explaining the parable of the sower, said, "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8:14.)

"Material abundance without character is the surest way to destruction," said Thomas Jefferson.

Sam Jones, the well known preacher who thrived around the turn of the century, use to say: "I would not lay up in store one cent to leave my children when I'm gone. If they grow up to be the kind of men and women they ought to be, they won't need it; and if they are not the kind they ought to be, it would be the means to

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Working In His Vineyard

Roy Z. Kemp, Greensboro, N.C.

Truth is not concerned with time, and the penman is incidental when we recognize that God's Spirit was directing the writing of His Word (Cf. 2 Pet. 1:21.) We need only to observe the wisdom and authority of God back of the writing of all Scriptures. It is a fundamental truth which we must always keep before us as we go about building for the Lord and serving Him.

God is the sole and complete authority in religion today. "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) The Word of God is the seed of the kingdom (Cf. Luke 8:11), and if planted in the heart of man, will produce the same fruit today that it did in the first century. The product will be New Testament Christianity.

We must recognize the need for God's help in our efforts to restore New Testament Christianity and to build on the foundation which has already been laid. (Cf. 1 Cor. 3:10-11.)

We can receive God's aid by merely asking. Every member of a church should pray daily, sincerely and honestly and reverently, for God's blessing on the work he is doing. This is simple and elementary, but it is enough. God will always answer a sincere prayer, a fervent and reverent plea. We should never refuse to utilize the simple and fundamental method when we need God's assistance.

Laxity is unusually common among certain persons. Many of them will start a project with energy and enthusiasm, but when the work goes for a while or becomes to be a little difficult, they lose interest and enthusiasm and eventually drift away. Thus the work suffers and dies—unless a more energetic and enthusiastic worker will take over and continue the work.

God intends that each of us work together in peace and unity and with harmony; that we "be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) When differences of opinion arise (and, being human, such differences will arise), let us ever be willing to think and discuss these differences in a brotherly manner and come to an agreement or compromise, that peace may prevail and His work continue.

Romans 12:16 tells us: "Be not wise in your own conceits." And in verse 18, we read: "If it be possible, as much as lieth in you, live peaceably with all men."

We are not to be self-opinionated and stubborn, refusing to change our thinking and ideas about a subject, but to put forth every effort to understand the opinions and beliefs of another person.

We cannot always be right, as much as we may think we are or would like to be. We must try our utmost to live and work in harmony with others. But we must never compromise truth for the sake of peace.

"The wisdom that is from above is first pure, then peaceable." (James 3:17.) So, as we hold steadfast to the truth, may we always show love one for another, and work peaceably and in harmony in His vineyard.

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KING-SOUTH STOKES CHURCH

Robert Goff, King, N.C.

The Church of Christ in King is on a sound footing and has a bright future ahead of it as it reaches out to save the lost.

HISTORY

For several years, members of the church who lived in King and the surrounding area longed to see a church started here. They were aware of the tremendous population growth and felt sure that other members of the church would be moving to the King community and would need a place to worship closer than Winston-Salem, 25 miles away. They also felt that they could better teach their friends the truth if the church was meeting in King. With these thoughts in mind brethren set out to locate a preacher who would be willing to move his family to King and help establish a congregation.

A preacher was located (this writer) and one July 18, 1971 the South Stokes church met for the first time in the Quality DrWall building. This business was owned by two members of the church and a third party who was not a member. These men agreed for the church to use the building until better facilities could be located. In this first meeting there were seven families, besides the preacher's family, who would make up the congregation. They came from the two congregations in Winston-Salem.

SUPPORT

When the work began, there was no outside support available. The brethren in King supplied half the minister's salary and he worked at a secular job for nearly a year.

However, in March of 1972 the Northside Church of Christ in Mayfield, Kentucky became interested in the work. After prayerful consideration and a visit to King, the eldership decided that they would make this their first fulltime mission work. Thus the Mayfield church has been fully supporting the preacher since May 1972. Their interest in the work has remained strong. And several members from Northside, along with their preacher, is scheduled to be in King August 12-17 for a "Campaign for Christ."

LAND AND BUILDING

In April of 1972 the church purchased three acres of land at a cost of $9,000, financing the full amount. But in less than six months the property was paid for in full and construction began on the building. The church in King acknowledges a great debt of gratitude to brethren and friends from all sections of the United States for support given to this effort. Upon beginning construction over 80 letters were mailed out in an effort to raise $4,000. At the time of this writing the church has received over $6,000 and another $1,000 is committed for later in the year by the Mayfield church.

OPEN HOUSE

On June 17, exactly 23 months from the date the congregation first met, an open house and gospel ssinging was conducted in the new building. After the morning service, all those present enjoyed a "dinner on the ground." Throughout the following a week a gospel meeting was conducted in which the local preacher did the preaching. The morning service of June 17 marked a record attendance when 63 came to worship. There were 125 for "open house" in the afternoon, and then a record evening attendance of 56 for the night service.

Since moving into the new building, there have been three responses, two restored and identified with the con-

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Questions Answered

Howard Winters, Duncan, S.C.

A number of questions came to us from Ron Wilson, the capable preacher of the Lord's church in South Hill, Virginia. We take up the questions in the order he asked them (without giving all the details in his letter).

1. "Exactly how much does one have to know in order to be Scripturally baptized?"

We think one would miss the mark entirely if he tried to define the "exact" amount of knowledge one must possess before he can be Scripturally baptized. It is our conclusion that in all such matters we must deal with basic and fundamental concepts rather than in specific details. Thus the best way we can think of to sum up our answer is to say that one must believe that Jesus Christ is the Son of God and in that belief he must fully submit himself to Christ as Lord and Savior (and his understanding of this might be stated in different terms). We could break this down and present it in many ways, but regardless of how we do it, everything must stem from this fundamental concept. We often say (and we have developed this in one of our tracts, entitled **Can We Understand The Bible?)** that before one can (or will) be saved he must know that he is lost because of sin, that he needs to be saved, that he cannot save himself, that Jesus came to save, and that the Lord has given a plan by which to be saved (and that plan includes baptism). But all this leads back to the fact that Jesus is the Savior and we are submitting ourselves to Him in His plan to save. We therefore conclude that one can be Scripturally baptized only when he knows the plan of salvation. He might not know all the details but he must know that he is submitting himself to the Lord by following His plan. (We will try to clarify this further under question 3.)

2. "I know that belief in Christ must precede Scriptural baptism, but how much must one believe?"

There are two ways to understand this question. "How much" could mean to what degree (and there are different degrees of faith mentioned in the Bible, such as dead faith (James 2:17), weak faith (Rom. 14:1), great faith (Matt. 8:10), perfect fact (James 2:22), etc. We would not try to determine the exact degree of faith one must have in order to be saved. But whatever degree is necessary, it must be strong enough to lead one to commit himself fully to the Lord in obedience to His word. (See James 2:17-22.)

But there is another way to understand the question, namely, what must one believe to be saved? I suppose this is what Brother Wilson had in mind. He is probably wanting to know how much of all there is to believe must one believe to be Scripturally baptized rather than what degree of faith one must have. In this case we can be a little more specific: he must believe that Jesus Christ is the Son of God. This is the heart of the matter. It is all that Philip asked the Ethiopian eunuch to believe (Acts 8:37). (We are aware that the authenticity of this verse is doubtful, but even if it is an interpolation this fact can be fully sustained by many other verses.) Paul sums this fact up in the death, burial, and resurrection of Christ. (1 Cor. 15:1-3.) If Christ died for man's sin, was buried, and then rose from the dead on the third day, there is no question but that He is the Son of God. But all these are just summary statements: for if one believes in Christ as God's Son, he must believe in God, believe the Bible to be the word of God, believe that Christ came to save, and accept the Christian system as God's divine order. Although one may not understand all the details at the time of baptism (nor indeed in the whole Christian life), to believe in Christ as the Son of God involves believing the whole Christian system, believing it in prophecy, believing it in perfection, and believing it in consummation. One cannot separate Christ from His system—the Savior from His means to save. Thus if one truly believes Jesus Christ to be God's Son, although he has a lot of learning to do (enough to keep him busy for a lifetime and then some), he believes enough to be baptized. For if he believes this he will be ready to be taught to observe the "all things" Jesus commanded His disciples to teach all baptised believers (Matt. 28:20).

3. "The Bible teaches that Scriptural baptism puts one into the church. Must one understand this before being baptized?"

Frankly it is difficult to conceive of one having any concept whatsoever of the scheme of redemption and not understanding this, but his understanding might not be just as this question implies. As we have already said, to be Scripturally baptized one must believe in Jesus Christ as God's Son and in that faith be acting in full obedience to Christ as Lord and Savior. The Bible expresses this in a number of ways, an understanding of either one of which we suppose would be sufficient knowledge for Scriptural baptism. In addition to being baptized into the church, the one body (1 Cor. 12:13), the Scriptures present it as being: (1) baptized into Christ (Rom. 6:3, 4, Gal. 3:27), (2) baptized into the death of Christ (Rom. 6:3), (3) baptized in order to be saved (Mark 16:16; 1 Pet. 3:21), (4) baptized to wash sins away (Acts 22:16), (5) baptized to obey the Lord's commands (Acts 20:47, 48), and (6) baptized for the remission of sins (Acts 2:38). In the final analysis all these expressions mean the same thing. They all express in different words the change of relationship which occurs when one becomes a Christian. Now suppose one understands that he is being baptized into the death of Christ but does not yet understand that this is the equivalent of being baptized into Christ, would his baptism be void? Or suppose he is being baptized for the remission of sins but does not yet understand that this is the same as being baptized into the one body, does he not have Scriptural baptism? Or again, suppose he understands that it is designed to put him into the one body but he has not yet formulated this to mean the same as the remission of sins, the washing away of sins, etc., would this nulify his baptism? We know of no Scriptural reason to think so. But suppose one understood none of these but was baptized simply because he desired to obey the Lord in all things, would his baptism be Scriptural? We know of no Scriptural principle that would cause us to doubt it. As we see it, whether or not one understands all the blessings promised to him at the time of baptism is not the important thing. The vital thing is that one be surrendering and submitting himself to Christ as Lord.

It might be wise to observe here that denominational baptism presents an entirely different picture. In sectarian theology baptism has no part in God's plan to save. Thus if one understands denominational doctrine, and is baptized according to that understanding, there is no possible way to conceive of his baptism as Scriptural. Denominational baptism is for the wrong purpose, is not in obedience to Christ (or if it is considered an act of obedience, then one can be saved without obeying Christ), and is no part of God's plan to redeem. This is the exact opposite of Bible baptism. It may be

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DOING AS WE PLEASE

Harmon Caldwell, Clemmons, N.C.

Among the many principles that Jesus taught in the fundamental condition of true discipleship as expressed in the words: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.)

The life of a devoted, loyal Christian is a submissive one. No person has prerogative to assert, "I'll simply do as I please." In fact, one cannot even think it. We just cannot be this way and in turn be pleasing unto the Lord.

Is it not true that so many spend the greater part of their lives and energy in pleasing themselves; going where they want to go, saying what they want to say, doing what they want to do? Usually this is the way people are – the way they act and think, with little, if any, thought of what the Lord would want them to do and be and say.

When Christ appeared to Saul of Tarsus, while the latter was enroute to Damascus, there to take into custody faithful disciples to be then brought to Jerusalem to be persecuted, He convinced Saul that He was indeed the Christ, the Son of God. At once Saul was submissive and he inquired, "Lord, what wilt thou have me to do?" When he subsequently learned from Ananias that which was expected of him, Saul again showed a submissive spirit in immediately obeying that which Ananias had taught him. (See Acts 22:16.) There was no attempt to substitute his own way for the way of the Lord. This is always the attitude of the person who is willing and ready to comply with the will of the Son of God.

This self-willed spirit of "doing as I please" is that which invariably characterize those who refuse to do as God commands, and who, instead, follow their own inclinations and personal desires. This is insubordination to God. When one rejects the law of God, avoids responsibility to Him, declines opportunity to serve Him, and does what he thinks is just as good as what the Lord expects of him, that person is blatantly disobedient and of course will suffer the consequences.

Solomon once gave these applicable words: "There is a way which seemeth right unto man, but the end thereof are the ways of death." We cannot disobey even slightly the laws of God without being rebellious toward Him.

You remember the rich young ruler. It was he who had obeyed all the commands but then turned away when Jesus asked him to sell what he had and give to the poor. He did what he pleased to do – thus was rebellious to what the Lord asked of him.

You know we often keep certain of God's commandments simply because we seem to agree with God that perhaps they are necessary. Then other laws are disobeyed – simply because we maintain they are unnecessary. We have not denied ourselves in such notions and actions, but instead are doing only as we please, not what the Lord wills.

There are those who refuse to obey the gospel of Christ – they are pleased to remain in an unsaved condition. They are pleased to refuse the fundamental principles of the gospel. Others, who are already Christians, are frequently pleased only to serve their personal interests and thus neglect opportunities to worship and to work in behalf of the Cause of Christ. Let this not be said among us. There are too many things to do and to accomplish for any of us ever to have this attitude. Great and noble is the reward – in fact, a crown of life awaits him who is truly pleased only to conduct his affairs as the Lord pleases.

Furniture Needed For Second Cottage

Good progress continues to be made on construction of the second cottage for the Southeastern Children's Home, Inc., in Sumter, South Carolina. The exterior work is in an advanced stage. As you know, the interior work takes longer as finishing cabinets, bathrooms, floors, etc. is a slow process. However, these things are being finished as fast as can be reasonably expected. At this time it appears likely that the house will be finished and ready for use on October 1st. Certain delays in construction can always be expected, but this seems a reasonable date for completion at this writing.

When construction is completed the house will have to be furnished. This is the final thing needed, after construction is completed, to put the house into use in the care of homeless children. We are very fortunate in regard to furniture. One of the members of the Board of Directors is Mr. J.H. Smoak, 6 Cardross Lane, Columbia, South Carolina 29209. Brother Smoak is in the furniture business. He will be able to select appropriate furniture for each room. Not only this, but he makes the furniture available to us at a most favorable price. We could not purchase the same furniture elsewhere for a comparable price because of the special consideration Brother Smoak gives the Children's Home.

We would like to encourage the congregation of which you are a member to furnish one room. We will need to furnish three children's bedrooms, a den, a living room, a dining room, and the dinette. The congregation may select the room they would like to furnish, write Brother Smoak at the above address to get the exact price, and have erected in their honor a plaque on the door stating the name and address of the donors. Often this kind of thing is done by individuals or families as well as congregations. This is a way in which you can make a permanent donation to the home. Perhaps you would like to furnish a room in honor of a loved one who has recently passed away. This is also done frequently in the children's homes among us. A suitable plaque will be erected in honor of the person named. This is a definite way you can make a lasting contribution to the home. Please give this your serious consideration, and contact Brother Smoak if you can assist in this matter.

Before closing this article, there is one other matter that needs special attention. We have reference to the children for whom the home exists. At this point in time we have no representative that travels around the Carolinas keeping in touch with children who need a home. Perhaps there is a child whose parents die. Perhaps the children are deserted by their parents. Perhaps the parents are ill, and cannot care for their children. In all probability we would not know of these cases unless you contact us and tell us about them. As soon as the second cottage is finished, we will have six openings. One of these openings may already be filled, but that will leave five other openings. Please be watchful in your community for children who need a home. When you hear of such children, please contact us immediately. You may call us collect in care of Mr. Hugh L. Palmer, 75 Nash Street, Sumter, South Carolina 29150. The telephone number is (803) 775-5854. Please help us in this way.

"X" RATED

Earle Cudd, Spartanburg, S.C.

As we find ourselves slipping into a world of "R" and "X" rated movies, nude swimming parties, and very near nothing in swim wear, it is time to read Genesis 9:20-27:

"And Noah began to be a husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Would we today make a servant of those that look upon the nudeness of another? Noah did with the apparent blessing of God. Would you have your firstborn be a servant due to your sins?

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ruin them and cause their souls to be lost in hell."

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

CHARACTER AND REPUTATION

Character is what a man is; reputation is what others think he is. There is often a vast difference in the two. Character is built largely by the man himself, by his attitudes, habits, and achievements—the total product of his life and being; reputation is made when others observe and evaluate the character—it is the opinions arrived at by others in a limited number of observations. Character is in one's own hands; reputation is in the hands of others. Others have the power to ruin one's reputation, but only the man himself can ruin his character. Character is private property; reputation belongs to the public.

When one is concerned about his character, he must stand true to his own personal convictions—he must do what he himself thinks is right, regardless of the cost, even in reputation. A good example of this kind of conduct can be seen in the words of Sir Phillip Sidney (an Englishman who lived during the time of the Reformation): "I have ever had in my mind that when God cast me into such a condition as that I cannot save my life but by doing an indecent thing, He shows me the time has come wherein I should resign it." To do right, according to Sidney's words, meant more to him than life itself. He thus refused to do anything contrary to his character. But when one is concerned only about his reputation, he needs only to follow the public view, to let the people be his guide. Most of us know the honorable course; few are willing to follow it. We are aware of course that it is altogether conceivable for one to have a good character but a bad reputation, or a good reputation and a bad character, but such is highly unlikely. Character (the man himself) and reputation (concepts of the man) usually go hand in hand. When you know one you are hot on the trail of the other. Thus if the character is bad, one should not expect to have a good reputation; if the reputation is bad, it is time to check up on the character.

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true that people can be Scripturally baptized by denominational preachers, but if they are, it is because they understand the Bible, not denominational doctrine. One simply cannot follow denominational doctrine and be baptized Scripturally; nor can he follow the Scriptures and be baptized denominationally. A denominational preacher (there are a few exceptions to this rule) simply **will** not baptize a person for the remission of sins as Peter commanded in Acts 2:38. If he did, he would be acting hypocritically: for he does not believe that it has anything to do with "the remission of sins." Scriptural baptism and denominational baptism are two entirely different things. The latter cannot be substituted for the former.

4. "Must one understand that he is to worship at (sic) the **one** church before baptism?"

In view of what has already been said, we can make our reply to this question very brief. One must understand that he is to continue in obedience to the Lord after baptism, as well as in baptism. And when he is taught the "all things" of Matthew 28:20, he will understand that he cannot worship God in spirit and in truth in a church that will not teach the truth on the Bible plan of salvation. We would not say that one must understand this before baptism, but he must learn it soon, very soon, thereafter if he is to remain pleasing to God.

We have had, by necessity, to be brief in these replies (and even in this we have gone beyond our allotted space). But it seems clear to us that one must understand that he is following the Lord, not denominational doctrine, to be Scripturally baptized. One is not obeying the truth when he accepts and follows false doctrine; nor is one following false doctrine when he obeys the Scriptures, regardless of how little he may know about the blessings which come by following them.

CHURCH . . . from page 6

gregation and one baptism.

FUTURE PLANS

The brethren in King are determined to move forward—they have no plans to stop or turn back. They realize that it would be a sin and a shame to quit now just when God has placed in their hands the tools with which to work.

Plans for the remainder of the year call for: (1) Two more gospel meetings; (2) a bus ministry; (3) radio program; and (4) possibly Saturday Bible classes for community children.

PRESENT PROGRAM

The church has a **tract ministry** which consists of five tract racks (which also serve as coat hangers) in public places and places of business in the community. Members also mail out tracts each month to friends. This is an experiment planned for one year to test its effectiveness. We also mail booklets to those who are bereaved, in the hospital, newly married, etc.

King has a weekly newspaper in which we run anarticle each week. This has been very well received and we give credit to it for bringing many of the local people to our "open house."

In a small way we support the Sunset School of Preaching in Lubbock, Texas. We slao have a benevolent program which enables us to assist several needy families.

OUR PRAYER

That God may use us and the tools with which He has blessed us to His honor and glory.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

CHARLOTTE, DILWORTH

RONNIE ULREY, Reporting: I truly regret to inform readers of Carolina Christian that I will be moving to Hinesville, Georgia at the end of August. My work here in the Carolinas for the past 10 years has been nothing short of wonderful, and most especially with the Dilworth church here in the Charlotte area for the past five and one-half years.

My joy has been the near 500 responses while in the Carolinas, and I will continue to have family and friends, which I will be in touch with, all over these five states. Please take note of my new address as of September 1: 317 W. Court St., Hinesville, Ga. 31313.

Greensboro—Wendover Avenue

ROY KEMP, Reporting: The Wendover Avenue church of Christ is a relatively new church, as churches go. Its first worship service was held on July 24, 1949. It was the first church of Christ established in Greensboro, and in its 24 years of existence it has accomplished a great deal of good work.

The nucleus of its formation began in 1935 when a group of dedicated Christian people met and formed a worshipping assembly. From this group there eventually developed a Christian congregation which now has church property valued at $140,000.

The history of the church has just been compiled by Roy Z. Kemp. It was produced by the church by mimeograph and consists of 100 pages. The book is divided into two parts; Part I deals with the establishment and the early years and Part II deals with the growth up to the present. Special emphasis has been placed on the many and varied teaching programs, Bible study courses, and training sessions. Other interesting aspects deal with the evangelistic programs, which several biographical sketches of all the preachers of the church and of many of the visiting evangelists.

"I have long wanted to see the history of our church written," states P.D. Kirby, chairman of the Finance Committee. "I even tried to write one myself several years ago, but the task was too great for me. I am not a writer. But Brother Kemp has written a readable and very interesting history—one that is certainly commendable and worthwhile."

SOUTH CAROLINA NEWS

Moncks Corner

T.C. WILLIAMS, Reporting: The Berkeley Church of Christ began meeting at Moncks Corner, South Carolina October 1, 1972. This is the only congregation of the Church meeting in Berkeley County – the largest county in South Carolina. The nearest congregations are in Charleston and Dorchester Counties, more than 20 miles distance. Besides Moncks Corner, Berkeley County has several other urban areas. We believe the Berkeley Church has a potential of reaching 10,000 people.

Since October 1, 1972 four have been baptized into Christ and a few restored to active duty. A daily radio program is being broadcast. Sunday morning attendance averages about thirty-five and contributions have averaged over $100 per week. The North Charleston congregation is paying a full-time minister to work in the area.

We are meeting in the rear of an abandoned school building. Some HEW offices occupy the street side. The room we have is located in the rear of the building, hidden from pub-

(Continued on page 15)

EDITORIAL BOOK VIEWS

The Three Faces of Revolution, Dr. Fred Schwarz. The Capitol Hill Press, Washington, D.C. 252 pages. Cloth $8.95.

The author of **You Can Trust the Communist (To Be Communist)**, the clearest presentation of Communish and its danger we have ever seen, has produced another tremendously important book, one that should be readily received by a grateful public. It deals with the heart and core of revolution, forcefully presenting the revolutionaries along with their methods and aims. The "three faces" of revolution (from which the book draws its title) are Communism, Anarchism, and Sensualism, all of which are working to destroy freedom by destroying free loving institutions. There are four parts (along with a valuable introduction) in the book, one discussing at length each of the "three faces", and a fourth giving an "overview." The introduction defines revolution and shows how it operates. It should be read and absorbed by every true-blooded free man on earth. To our minds, it alone is worth many times the price of the book. Then add to this the meaty (but understandable) discussions that follow of Communish, Anarchism, and Sensualism and you have a book that should be in every library, in every school, in every home, and especially in the hands of every student. Those of us who have stood by in wide-eyed wonder and watched revolutionaries at work (in such things as riots, hippies, Yippies, etc.) and wondered what it was all about can now, with the aid of Dr. Schwarz's book, grasp the reason for and methods of revolutionists. By all means, obtain this book. It contains information we **must** have if we are to pass the American heritage of freedom on to our children.

How To Speak Well In Public, Alfred Tack. Baker Book House, Grand Rapid, Mich. 49506. 242 pages. Paper $2.95.

This is not primarily a religious book, but it can be useful to nearly all Christians, especially those who communicate by speech making. Whether you are an experienced speaker or

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only a beginner, you can learn from this book. Each of its 20 chapters deal with some phase of speech making, none of which is a rehash of standard texts. The first chapter is headed, "Speaking In Public Is Easy." It then goes on to demonstrate this by giving the means and methods by which speaking is made easy. A very helpful book.

The Craft Of Sermon Illustration, William E. Sangster. Baker. 125 pages. Paper $1.95.

Our Lord was the Master teacher, and one of the ways He mastered teaching was by the use of illustrations. His parables demonstrate that few things are more fitting that a fitting illustration properly used. Perhaps the vast majority of preachers in the church today could vastly improve their communication of the divine message by learning and practicing the art of sermon illustrating. This little book could be of great help to most of us in learning to do so. It discusses the value of illustrations, their place and use in the sermon, and the sources from which they can be derived. The last chapter deals with "Mistakes Commonly Made" by those collecting and using illustrations.

MONCKS CORNER

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lic view and we are cramped for classroom space.

We have purchased a 3.6-acre building site on the new U.S. Highway 52 for $10,500. The new four-lane highway is now being paved. We owe about $5000 on this property. We need help in paying off this balance so we can use our contributions to finance a building in which to meet and grow.

We plan to construct a small building that we can incorporate into future needs. Will you please help us with any size contribution? Send all contributions to the Berkeley Church, P.O. Box 26, Moncks Corner, S.C. 29461.

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The Holy Spirit-by Gus Nichols – $3.95
The Story of Life-by Ellis Whiting – $.95
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CAROLINA CHRISTIAN

Vol. 15, No. 10, October 1973

Central In Spartanburg

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EDITORIALS

PREACHERS CHANGE

Elsewhere in this issue we are carrying a short article by Marvin Bryant in which he tells of the change made by James Smith, a conservative Christian Church preacher, in Sumter, South Carolina. We commend it to you. Although we do not have the exact number at hand, this makes no less than seven preachers that Brother Bryant has helped reach in South Carolina in the past 18 months (and there have been some in North Carolina). I doubt that this record has been equaled by any other state in the Union. What a thrilling experience it has been to see this number mounting! The marvelous success of Brother Bryant and those working with him should point up at least two facts for us: (1) The Carolinas are a fertile field in which to sow the seed of truth—there are many sincere souls longing for the simple gospel message; (2) Denominational preachers can be reached with the truth when it is presented to them in love and concern—many of them are longing for the simplicity of New Testament Christianity. We therefore urge you to contact the preachers in your community, show them that you are interested in them, and study the Bible with them. If you find them interested in our plea to restore the ancient order of things, and you need help in teaching them, contact Brother Bryant at the Alpine Hills Church, 5651 Ziegler Boulevard, Mobile, Alabama 36608. Preachers do change and one in your community may be the next to do so.

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Howard Winters, Editor

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BOOKS

We make no bones about it: we love good books. They are our constant companions. Over our years of preaching the gospel we have read thousands of books, bought hundreds, given away scores, and even sold a few. And we confess to you that there is simply no way to describe or appreciate (although our heart is filled with deep gratitude) the contribution they have made to our character. We have often worn unattractive clothing, driven a wreck of a car, and deprived our family of many pleasures (and a few necessities) in order to purchase books (we have not been without a challenging book to read in 20 years), but there are no regrets, neither on our part nor that of the family. And as marvelous as it may seem, we have never read a book that we did not get something useful from, and we have never bought but one book that we regretted purchasing, and that one was not what we thought it was—we were misled by the title.

It is a sad fact, but members of the Lord's church do not read books written by Christians as they should. If it is true that a man is what he reads, then we are not, by far, what we could be. This is a great loss to all of us . . . and to the world. How much richer our lives could be, and how much better prepared we could be to face life with all of its problems, if we would but read more of the right kind of books.

As we write these lines we are surrounded by the priceless treasures that have come from such great men as Guy N. Woods, George W. DeHoff, James D. Bales, Foy E. Wallace, Jr., R.L. Whiteside and a large number of others. Although we can never hope to be as learned as these men are, we can drink deep from their thoughts as we read their written works. And when we stop to think about it, apart from the Bible itself, what could be more wholesome to spiritual life and growth than to read what spiritual giants have written? May we suggest that you determine now to read at least one useful book (written by a faithful Christian) every month. Is that too much? Buy a book. Read a book. Give a book.

CONFESSING FAULTS

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16.) When James says, "Confess your faults," it is obvious that he is saying this to individual Christians—each is to confess his own faults. No serious Bible student has ever understood his words in any other sense. But when we try to put it into practice it often comes out in reverse—we confess the faults of others. Just thinking of this reminds me of two brothers I read about some years ago. Contrary to their father's most stringent injunctions, they had robbed the family pear tree of its choicest fruit. For this deed, one of them received a severe thrashing (this is an old story and happened before psychologists learned (?) that it is not good to spank a child). The one spanked could not imagine how his father found out about the deed and was so wondering to his little brother. The brother—an innocent little chap—promptly replied, "My conscience troubled me, and I confessed it all to father." "Well," asked the other, "how did it happen that you did not get a licking too?" "Oh, that's easy," replied the small one, "I only confessed on you." I am afraid this is what too many Christians are doing: they are confessing on others rather than on themselves. But "Confess your faults" means to confess your own faults, not your neighbor's.

HELL

As the Bible pictures it, hell is a horrible place—the eternal cesspool of all earth's iniquities. Jesus described it as "outer darkness" (Matt. 8:11) and a "furnace of fire" (Matt. 13:50) where there shall be wailing and gnashing of teeth. He warns, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.) Paul calls it punishment with "everlasting destruction from the presence of the Lord." (2 Thess. 1:8.) John concludes, "But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) This is not a pretty picture, but it is the one given in God's word, the one that must be accepted if we believe the Bible. There is no way to explain it away.

But there are those who ask, "Why would a good God send anyone to a place like hell?" This is the wrong question: God does not send men to hell; those who go, go on their own—they go against the will of God. On the day of judgment, the Lord shall say to those on His left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) Note that please: hell was not prepared for man; it was prepared for the devil and his angels. But if men follow the devil their fates must be the same as his. The Lord is not willing that any should perish (2 Pet. 3:9). From man's first sin, God has been working to redeem him from its curse. God's scheme to save reached its climax in the death of Christ. Christ died for all–died to save all. God has thus provided the plan to save and has given every possible motive for the lost to accept that plan. But he does not save man against his own will. There is, therefore, nothing more that God can do–nothing that He has not already done–to save unwilling men without destroying their volition and responsibility. If lost man will not accept redemption, if he chooses to follow the devil instead of God, he must receive the wages of sin. He goes to hell, not because of God's choice, but because he refuses to accept God's offer of salvation. Each person has two doors before him, one labeled "Heaven" (made possible by the blood of Christ) and the other "Hell" (made necessary by sin). Each one must choose the door he enters. We cannot blame God for our choice.

WORK

Idleness is uselessness–is wickedness! God made man to work, not to idle his time away in non-productive activity. And because of this, work is a necessary part of man's nature. Even before the fall, before man and the earth were cursed by sin, the Bible says, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Gen. 2:15.) Adam and Eve were, therefore, the vinedressers of Eden–their paradise home was a place of work! This sets the stage for the philosophy of work running throughout the Bible, from beginning to end. The wise man, speaking for God, said, "Whatsoever thy hand findeth to do, do it with thy might . . . " (Eccl. 9:10.) Paul states it by saying, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.) Thus it is an honor to work at an honorable occupation–an honor to eat and enjoy the fruit of one's own labor.

But the "now" generation would like to change all this. They want to live without work (rather they want to live from the labors of others). They look upon it as a blight on their lives. They want the product without the labor–they want the garnered grain without sowing the seed, cultivating the soil, or harvesting the crop. But such cannot be. There can be no product without production. Paul said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.) We conclude then that a man who works can eat with honor; a man who will not work has no right to eat.

ENVY AND JEALOUSY

Envy and jealousy are words of the same despicable strip–two utensils filled with the same foul malicious stagnating contents. Both words can be used in a good sense, but they rarely are. They usually denote, as we are here considering them, something vile and degrading. Because of their similarity (their inevitable identity before their object is viewed and the fact that many people use them interchangably, they are often confused. However, they are entirely different when considered from the viewpoint of one's relationship to the object at which each is aimed. Jealousy is that hurt or ill-feeling caused when one fears he is unable or incapable of holding something or someone he possesses; envy is that deep-seated hurt or ill-feeling which results when another succeeds in that which one wishes to excel but has not. Jealousy is caused by the fear of losing that which one considers exclusively his own; envy is stirred up when another acquires or achieves that which one wishes to attain for himself. Jealousy results from a desire to hold all for oneself; envy results when all is not

(Continued on page 6)

The Joy of a Christian

Roy Z. Kemp, Greensboro, N.C.

A Christian has been described as being a person who is able to sing a glorious song of victory when it would be more appropriate to cry a mournful song of defeat. But the true Christian usually is filled with enthusiasm and expectancy. His living for Christ is not a weak, perfunctory, unexciting thing; instead, it is a dynamic force within his being. A love of Christ unloosens a great strength and forceful determination to win souls to Him.

A Christian meets challenging odds with vigor; he is undaunted by barriers and obstacles. "We cannot but speak the things which we have seen and heard" (Acts 4:20) is his battle cry.

A Christian faith gives him a view of a world from beyond this world. It gives him a greater insight into the heavenly world that is to come. He is not lost in the day-by-day difficulties of the world today, nor does he consider them insurmountable. His is not a defeatist attitude. His faith and hope and belief allow him to rise above those things that would keep him bound and chained.

A Christian sees today's aggravations and minor annoyances with a proper perspective. His eyes are set on his heavenly home above, and the things of this world are of no importance or consequence. His journey through this life is guided by the confidence bestowed through his perspective of Christ, his Saviour.

A Christian can say with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

A Christian radiates the warmth of his faith. The people around him can readily see the working of God in his words and in his actions. He makes an effective witness for Christ by his willingness to speak of Him and to do His bidding. He is friendly and approachable, ever ready and willing to give any help that he can. He is an ambassador for Christ, following His way, for he has made a personal commitment to Him.

A Christian determined to follow Christ will discover that the values and priorities of Christ become his own. He becomes concerned. He senses his responsibilities. He is eager to do His work, knowing that Christ will give him the wisdom and strength that he needs. Christ's way is the way of renewal.

A Christian knows that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." (Isa. 40:31.)

A Christian knows that he is one of those blessed ones spoken of in Psalm 89:15: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

Christians are a joyful people because they know the "joyful sound." God expects His people to be filled with joy. A Christian was changed into a new creature when he accepted the joy of the Lord—joy being one of the fruits of the Holy Spirit.

In the midst of any surroundings or circumstances, the joy of a Christian shines through, for he is constantly **making melody** in his heart to the Lord (cf. Eph. 5:19.)

Christian Church Preacher Changes

Marvin Bryant, Mobile, Ala.

James Smith, age 28, has become a part of the church of Christ in Sumter, South Carolina. Brother Smith is a native of Dayton, Ohio, and a graduate of Kentucky Christian College of Grayson, Kentucky. He is married to Cathie Smith who is a registered nurse.

Brother Smith became dissatisfied over what he called "unscriptural practices in the Christian Churches I had served." He left the West Sumter Christian Church over a racial incident and began attending the church of Christ and visiting with their minister, Thomas Wortham. The writer was called to assist in teaching, and Terry Gunnells of Elba, Alabama, also assisted. On July 18 Brother and Sister Smith were convinced on the "music question" and asked to be identified with the Sumter congregation. The Sumter Church hopes to raise his support and use him there in a much needed mission area. Brother Smith's address is 803 N. Guinard Drive, Sumter, S.C. 29150.

ENVY AND JEALOUSY

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attained for self alone. Both are selfish—neither wants to share with another. Thus, although their ominous meanings are far from being exhausted in this, one is jealous of his own and envious of another's—jealous of that which he has but fears he cannot keep and envious of that which he wishes to have but cannot attain. Both are rooted in a feeling of inadequacy. Both create more problems than they solve. Both are sinful.

When considering two such concepts, it is hard to say which is worse. But of the two, envy is the more hateful. It stagnates legitimate effort in the envious while trying to prevent others from having their due. While one is galling under the collar at the success of another he is unlikely to succeed himself. But, even so, jealousy often proves to be the more harmful—it causes one to lose what he has already achieved. For example, it may drive a faithful wife from her overly suspicious and unreasonably jealous husband. The fear of losing agitates the actual loss. We conclude then that both envy and jealousy are the inferior striking out against the superior, the inadequate against the adequate, the little against the big, the small against the great, the evil against the good, the wrong against the right. Even though there is a distinction in the two, both are midgets trying to inflate themselves into giants while they try to deflate giants into midgets. Only little men (men with feelings of inadequacy—men who live in fear of losing what they have or not being able to attain what they want by legitimate means) harbor envy and jealousy.

Central in Spartanburg

First organized in the fall of 1944 by Brother Chester A. Hunnicutt, now of Bay Minette, Alabama, Central Church of Christ in Spartanburg has grown from a beginning membership of eight to an average attendance in excess of 180 for morning worship services.

In 1947 property was purchased on the corner of North Church Street and West Cleveland Streets and a building, with a seating capacity of 150, was erected. As the congregation grew, it eventually became necessary to expand the classroom space into the house behind the building, a house Brother Hunnicutt had built and then later sold to the congregation.

In 1971, a four-acre tract of land at the intersection of I-85 and S.C. Highway 9 was purchased. The final payment on this property was made in January, 1972, and plans were formulated to begin immediate construction on the much needed, larger facility.

Brother Dan Yearwood of Nashville, Tennessee, was retained to draw the plans and supervise the construction of the building. Under Brother Yearwood's supervision, the actual construction was begun in May, 1972. Using sub-contractors to complete various aspects of the building, the major construction was completed and the first worship service held the first Sunday in January; 1973. Brethren of the congregation, working evenings and on Saturdays, plus the know-how of Brother Yearwood, contributed much to the completion of the facility at a cost of approximately $180,000.00, not including furnishings.

The exterior of the building, containing a total of 10,700 square feet, is light brown brick and features a multicolored glass and stone front on the main entrance. The over-all shape of the auditorium is "pie-shaped" with a high exposed-beam ceiling and a seating capacity of 460. The pews are padded in blue nylon fabric and the wall-to-wall carpet is gold, with a gold drape covering the baptistry window. Around the rear of the auditorium are a nursery and five temporary classrooms which will be taken out and the auditorium enlarged to a seating capacity of 660 when growth requires. The classroom wings, to the right and left of the auditorium provide office space, kitchen facilities and 11 additional classrooms. The building is located at 1052 N. Church Street Ext.

The middle of May of this year, Bob Plunket, who formerly preached for 13 years for the church in Tuscumbia, Alabama, moved here with his family to begin full-time work with us. Brother Plunket is known to many in the Carolinas; he preached in Valdese, N.C. at one time and previously worked with us at Central before going to Tuscumbia. Feeling a great challenge afforded by the work in Spartanburg, Brother Plunket left a growing work in Tuscumbia, took his children out of Mars Hill Bible School and came to accept that challenge.

The Elders at Central, Jim Bailey, James Goodman, L.P. Pitts, and Roy Tracy are launching a vigorous effort to teach and convert people to Christ in the Spartanburg area. Many members are enrolled in a training for service class taught by Brother Plunket to learn the most effective way to approach and teach the Bible knowledge they have to others. Cottage meetings are also being held regularly.

Immediate objectives are to have Brother Plunket on television in spot messages regarding the church, its teachings and where viewers can learn more of God's will in their lives. We are also working for a doubled membership within one year.

Long-range plans for the work in

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Atlanta's World Mission Lectureship

Richard T. Harp, Forest Park, Ga.

Forest Park will host "Greater Atlanta's Third World Missions Lectureship" November 8-11. Our program will begin Thursday at 7:00 P.M. with thirty minutes of slides and Field Reports followed by two speakers. Then, a full program is planned for Friday, Saturday and Sunday.

"The Gospel is For All" will be our theme this year with more than a dozen missionaries from around the world appearing on the program. A special feature again will be two classes for ladies taught by the wife of a missionary. Our young people will have another fine program on Saturday afternoon, and the annual area-wide service on Sunday afternoon will be the highlight of the workshop.

Brother Bob Hare will serve as director this year. We feel fortunate in having a man of his experience and love for world missions to direct our lectureship. He has preached for several years in Austria and behind the Iron Curtain. He is a promoter of missions worldwide, and we believe will do a superb job as "Emcee" and one of our key-note speakers.

Other speakers to be on our program include Parker Henderson (Thailand), Joe Gray (New Zealand), Keith Coleman (Germany), Ermon Bain (Puerto Rico), Ralph Henley (Jerusalem), Bob Frazier (Taiwan). Dr. Henry Farah, medical missionary to Nigeria, will be featured as a key-note speaker.

Our principle purpose in such a Lectureship is to bring elders, preachers and interested brethren together with families who are devoting their lives to the evangelization of all nations. So many times these men must travel thousands of miles for several months to raise their support and working funds when souls are dying every minute without hope. So often elders obligate the church to support men they never have seen. Some of this we want to help avoid by having such a forum that will motivate us to go, or send those who wish to go.

Lodging accommodations are provided by Christians in the Atlanta area. For further information contact the Forest Park Church of Christ, P.O. Box 623, Forest Park, Ga. 30050.

CENTRAL . . . from page 7

Spartanburg are: a grammar and high school, a preachers' school, an orphanage, a home for the elderly. Big plans? Yes, indeed, but very possible to accomplish with the Lord's blessing and much hard work and prayers of interested members of the church throughout the Carolinas. A year and a half ago the present building was every bit as much a dream as any of the above objectives. But with His blessings, hard work, and fervent prayer, it is now a reality.

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Questions Answered

Howard Winters, Duncan, S.C.

A letter from John Goodman of Burlington, N.C. makes a request by saying, "I have enjoyed reading the various articles you write in **Carolina Christian.** I wish sometime you would write an article on worship to God. What is it composed of? It is surprising how many answers one gets to this question. And then again we hear so much said on worship becoming a mere ritual, which is indeed possible. I am sure many would like to read what you would write on this." I am not sure as to how many might want to read what I write, but I am sure that it is always my pleasure to share with others my thoughts on any subject, especially the one raised by Brother Goodman's letter. Man is a worshipping being. He never outgrows his need for it. And we cannot fill that need scripturally unless we have some basic concepts as to what worship is. We will therefore respond to Brother Goodman's request by raising and answering five questions:

1. **Is worship a Scriptural requirement?** Although we know of no direct command to worship, the fact of worship is present on every page of the Bible and there are many statements regulating worship. For example, in His temptation Jesus quoted the Scriptures (Deut. 6:13; 10:20) saying, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) This is not a command, as such, to worship; it is a command to restrict worship to the one true God. Worship is thus assumed by every section of the Scriptures. Jesus again said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23.) "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it now: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8,9.) Indeed, when we understand what worship is, that it is "reverence paid", it becomes the very core of the Christian life. One could no more be a Christian without worship than he could be a person without personality.

2. **What is worship?** Contrary to what many people seem to think, the acts of worship are not worship **per se.** True, they are necessary instruments in worship, but they are not worship within or of themselves. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.) A footnote in the American Standard Version (see Matt. 2:2) defines worship as "reverence paid." There are two elements here, "reverence" and "paid", neither is worship without the other. In our own words, worship is the sincere devotion of the heart expressed to God by means of divinely appointed acts. The "reverence" (devotion, purpose, attitude) is what Jesus meant by "spirit." By "truth" he meant "paid" —expressed by divinely appointed acts, directed by truth, which is the word of God (John 17:7). There can be no worship without the heart's reverence just as there can be no worship without the acts prescribed by divine truth. The right act with the wrong purpose is not worship, neither is the right purpose with the wrong act worship. Worship, true worship, is "reverence paid"—the "reverence" of the heart "paid" in or by means of divinely authorized acts.

3. **What are the acts of true worship?** I am certain that the sharp dis-

tinction that some have made between acts of service and acts of worship cannot be fully sustained by the Scriptures. The two often meet . . . and overlap. But yet the Bible seems to clearly recognize some acts as pertaining to worship, especially that which we call "public worship." If reverence is to be paid to God, especially since the paying of that reverence must be directed by the word of God, how are we to pay that reverence? As far as public worship is concerned (that is, worship when the church has come together for the purpose of worshipping), we think the five acts determined from the Scriptures by our forerunners in the Restoration Movement get right to the heart of the matter. These acts are: (1) preaching or edification (Matt. 28:18-20; Acts 2:42); (2) praying (1 Pet. 4:7; 1 Thess. 5:17,; Col. 4:2; 1 Tim. 2:1-8); (3) singing (Acts 16:25; Eph. 5:19; Col. 3:16); (4) communion or the Lord's Supper (Matt. 26:26-29; 1 Cor. 11:23-30; Acts 20:7); and (5) giving (Acts 20:35; 2 Cor. 8 and 9; 1 Cor. 16:1,2). Does anyone know any other act that the Scriptures teach that should be added to these? Now keep in mind that we are not saying that the acts within or of themselves are worship. They are only the means (acts or instruments) by which worship is expressed. For these acts to be worshiped they must be directed toward the right object—God. They must be done with the right motive—"in spirit." When they have the right object and are done with the right motive they become the right method—"in truth." The right object plus the right motive plus the right method equals true worship. Since all this is involved in worship, there can be no worship without acts—worship is "reverence **paid**."

4. **How are acceptable acts of worship determined?** This is a very vital question, and one that must be settled before we can be assured that our worship is acceptable to God. Since Christianity is an authoritative religion (Matt. 28:18), every act must be done by authority. No service can be rendered to God unless that service has been authorized by God. The Bible says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16,17.) Paul thus affirms that the man of God is furnished completely with all good work. If anything under question, such as an act of worship, is a good work, it can be found in the Scriptures; if it cannot be found in the Scriptures, it is not a good work. But notice again, "Prove all things; hold fast that which is good." (1 Thess. 5:21.) This verse simply states that every service offered to God must first be proven, tested, tried, weighed in the balances of truth before offered. Anything that is good can be proven by the Scriptures; if it cannot be proven by the Scriptures, it is not good. This principle applies to the acts of worship as well as to all other services offered to God. We must conclude, then, that an acceptable act of worship must be determined by the Scriptures. If the Scriptures teach a given act as a means of expressing worship, it is acceptable; if they do not teach it as an act of worship, it is not acceptable. For example, the Scriptures teach us to sing. We thus know that singing is an acceptable act. But the Scriptures do not teach Christians to worship God by using an instrument of music. We know therefore that instrumental music is not an acceptable act of Christian worship. (For a further study of this principle, see our tract, **Instrumental Music In Christian Worship.)**

5. **Is worship becoming ritualistic?** No, not to sincere Christians who wish to express the devotion of their hearts to God by means of His divinely ap-

(Continued on page 15)

New Houseparents Selected

First, we would like to report that construction on the second cottage is going along well. The outside construction is virtually completed, and work is continuing on a steady basis on the inside work. The finishing of the interior is generally a slow process. As things stand now, we expect that the cottage will be completed by October 1. This is another great step forward for the Southeastern Children's Home, Inc. We know that you rejoice in the building of this second cottage, and we are grateful to all of you for making this possible through your prayers and contributions. We look forward to putting this home into use immediately following its completion or as soon thereafter as is possible.

Second, we regret to announce that Brother and Sister Warren Gregory have resigned their position as houseparents in the Palmer cottage. We appreciate their caring for the children placed with them for the past two years. However, we are fortunate to have another fine couple to assume the care of the children. This couple are Donald and Patricia Walt who have one child of their own. Their child is about six months old. Brother and Sister Walt come to us highly commended by the elders of their home congregation. They are from Texas, but now live in Sumter while, for approximately the next two years, Donald will be in the service. They are a wonderful Christian couple. We are fortunate to have this couple available to serve as houseparents.

Third, we still need houseparents for the second cottage now under construction. We have another wonderful couple who live in Nashville, Tennessee willing to serve as houseparents. They are both graduates of David Lipscomb College. This fine couple have made several trips to Sumter in search of work. They have shown genuine interest in the work of the children's home. At this writing they have been unable to find suitable employment for the husband. We need this couple! Please pray that, if it is the Lord's will, they may find suitable employment and be able to move to Sumter shortly.

Fourth, we expect another boy to come live with us soon. He is fifteen, a young man from the Greenville, South Carolina area. Everything has been arranged through the juvenile court for him to come live with us. We look forward to his arrival. We would like for you, our readers, to be watchful for children needing a home. Just as soon as the second cottage is completed and houseparents selected, we will be able to care for several more children. Please contact us if you know of other children who need a home such as Christians in the Carolinas provide. You may write us at: 75 Nash Street, Sumter, South Carolina 29150.

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: EASTERN EUROPE–Since February, a number of trips have been made by Bob Hare with other missionaries, behind the Iron Curtain. Numerous contacts for the Lord were made in Czechoslovakia, Russia and Romania, with baptisms resulting. Though the missionaries are on the "black list" when traveling behind the Iron Curtain, and though they are occasionally searched or denied permission into certain areas, these brethren have penetrated deeply into Communist territory establishing the Lord's church.

UGANDA, Africa–Earlier this year this report came from the Uganda government: "The Uganda Government has banned 12 religious sects and organizations on the ground that they are dangerous to peace and order." The fifth organization listed was "the Uganda Church of Christ". Uganda's Muslem dictator, is determined to make the Koran the Bible for his country and Muhammed their prophet and saviour, while the Lord's church must now meet in secrecy.

TAIPEI, Taiwan–Miss Vina Hall whose home is in Midland, Texas is employed by the U.S. Embassy and is doing like many throughout the world–she is a lady with a mission in the service of her Lord, and she works for the Embassy to pay expenses. During her eight years of employment by the Embassy, she has been stationed in Laos, Philippines and Taiwan. She renders valuable assistance to the missionaries and the foreign church. Anyone interested in finding out more about vocational mission opportunities around the world, write to: Vocational Missionary Resource Center, ACC Station, Box 7939, Abilene, Texas 79601.

WEST AFRICA–John Beckloff reports that many doors are open in West Africa for high school teachers, U.S. government jobs, African government jobs, not to mention full-time missionary work. Write to African Christian Schools Foundation, P.O. Box 40366, Nashville, Tn. 37204 for more information.

PORT-OF-SPAIN, Trinidad–During an August campaign, 149 souls were baptized into Christ. Nearly 100 workers from the states worked closely with Bob Brown, World Radio speaker on Trinidad radio, in winning souls. Harvey Starling of West Monroe, La. preached to an average of 700 each evening.

FROM THE "GOOD NEWS": "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, and house not made with hands, eternal in the heavens." Paul (2 Cor. 5:1.)

BIRMINGHAM, Ala.–More than 40 congregations worked to present a TV series called THE SEARCH over a five-night period in the Birmingham area. The films were produced by the Highland Church in Abilene, Texas having been designed especially for use in TV campaigns. A panel followed each broadcast to answer some of the 1,096 calls requesting Biblical information. Six hundred and twenty-three correspondence courses were requested, 442 printed copies of questions and answers were asked for, and 22 home studies were set up (not counting many more requests through the correspondence course).

MOBILE, Ala. – Marvin Bryant reports the conversion of a number of denominational preachers during the summer. Shelton Earl Kelley, 46, and his family obeyed the Lord. He was a

(Continued on page 16)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

ASHEBORO, N.C.

ARIEL MISSELDINE, Reporting: With the help of many fellow-Christians good things are happening in Asheboro. During the first six months of this year six souls have been baptized into Christ. Four have been restored to active service in the Lord's church. Although we have lost four families–three have moved away, the other is now attending a neighboring congregation, our attendance average is about the same as one year ago. Our weekly contribution for the first six months of 1972 was $206 per week, this year the average is $234 per week. We held one meeting this year, a Vacation Bible School, and have another meeting scheduled this fall.

Our building fund continues to grow. It seems to be slow but we are still hopeful of getting a building started in 1974. Some preliminary work has been done in trying to determine what we need and the best way to finance it–whether by selling bonds or borrowing from a local savings and loan association. Any suggestions you may have will be appreciated.

KING, N.C.

ROBERT GOFF, Reporting: We had a great campaign here August 13-19. Eight adults came from Mayfield, Kentucky to help us with the work. These workers were from the Northside Church in that city, the same church that supports me in the work in King. We knocked on nearly 1200 doors, giving out invitations to the meeting and offering Bible study courses. We enrolled 97 in our free Bible correspondence course. We now have 100 actively enrolled. The future looks bright for us.

HIGH POINT, N.C.

JIM STUTTS, Reporting: I completed a gospel meeting with the Orangvale, California church in August and we were blessed with 20 responses to the gospel.

Since our last report we have had seven responses here in High Point. In addition to our supporting a preacher-student at White's Ferry Road School of Preaching, we are presently financially assisting the church there in training these young men. When in the "furniture capitol of the world," worship with us.

PREACHER NEEDED

The church in Tryon, North Carolina is in need of a preacher. Tryon is a beautiful mountain town, and the church owns its own building and a preacher's house. This is a real challenge for someone who wishes to help a small group of Christians reach the lost in their community. If interested, write the church at P.O. Box 1055, Tryon, N.C. 28782.

NOTICE

The Church of Christ, 425 St. Andrews Rd. in Columbia, S.C., will provide transportation for any University of S.C. students who wish to attend the services. Parents, please advise us if you have a son or daughter who is a member of the church, and is attending the University.

"Do you love me still?" the wife asked her husband. "Yes, better than any other way," he replied.

EDITORIAL BOOK VIEWS

A Biblical Perspective On The Race Question, Thomas O. Figart. Baker Book House, Grand Rapids, Mich. 49506. 185 pages. Paper $3.95.

For many years we have been battling for brotherhood among the races. We have said over and over again that the color of a man's skin should mean no more to a Christian than the color of his hair, the size of his nose, or the length of his feet. We have preached (both from the pulpit and in the press) the Bible principles on this subject long and loud (too long and too loud according to some), but have just scratched the surface as far as all the Scriptures say is concerned. But here is a study that pretty well covers the field, facing the difficulties, yet seeking and speaking the truth. It is an objective study, dealing Scripturally with "The Origin of Races," "The Race Problem in the Old Testament," "The Race Problem in the New Testament," and then concluding with three fact-filled chapters on "The Divine Perspective of the Race Problem," "The Christian Perspective on Racial Segregation and Intermarriage," and "Can the Ethiopian Change His Skin?" No other book we have reviewed for Baker has impressed us to much nor, in our opinion, contributed as much to a true Biblical understanding of the subject covered. Except for the mentioning of a few unscriptural doctrines (such as a coming universal earthly kingdom that will right all wrongs right here on earth), we find ourselves wishing that we had written this book. And that is the highest commendation we could conceive of giving it.

Successful Bible Teaching—A Creative Approach, Sue Uys. Baker. 139 large pages. Paper $3.95.

Here is a complete course, along with scores of helps and illustrations, for those who aspire to teach (or who are already teaching) pre-school children and up to the fourth grade. It starts with a view of the Bible's contents and shows how to relate each story or lesson to its proper place in the Bible. Other chapters show how to make flip charts, flannelgraph, puppets, and models for more effective presentation of Bible lessons. There is also a chapter on decorating the classroom. In fact, all that one needs to get started is found in this book. It is a "how to" book that really shows how to become a useful and forceful teacher.

The four following books are by G. Campbell Morgan, published by Baker in paperbacks.

The Answer of Jesus to Job. 136 pages. $1.50. According to the author, Job is the record of unanswered agony until the coming of Christ. But in Jesus every cry is answered. For example, Job asked, "If a man die, shall he live again?" Jesus answers, "He that believeth on me, though he were dead, yet shall he live." Nine chapters along with an introduction . . . **The Triumphs of Faith—Expositions of Hebrews 11.** 192 pages. $2.95. Here he sets out to define faith and give examples of it in action. All the eighteen lessons are drawn from Hebrews 10:37-12:3. The heart of the books is the examples of faith in Hebrews 11 . . . **God's Perfect Will.** 108 pages. $1.50. "The truth the Bible reveals is the Will of God for man," says the author. He shows that the Will of God is the highest philosophy by which to live—and it promises victory over death. Thus to do God's will is the most practical way of life. Contains some beautiful poems . . . **Discipleship.** 122 pages. $1.95. As the title suggests, this deals with discipleship, showing that Christianity is intensely practical in the home, in business, in play, etc. Twelve chapters.

All books reviewed can be ordered from: **Carolina Christian Bookstore**, P.O. Box 8324, Station A, Greenville, S.C. 29604.

QUESTIONS . . . from page 10

pointed acts. For such, worship is beautiful and meaningful—it is obedience to God, submission to His will, following His directions to praise His holy name. Of course for those who think of a rite as nothing more than "a ceremonial or formal, solemn act, observance, or procedure in accordance with prescribed rule or custom," worship may well be a ritual. But this is not what is usually meant by the critics who say that Scriptural worship is becoming ritualistic. They usually mean that the acts of worship have degenerated into a meaningless form, a ceremony that Christians go through without putting their heart into it. It is true, as Brother Goodman has observed, this can happen; but if it happens, it happens because the heart is not right and not because God has given the wrong acts. And we must confess that when we hear a man preaching at Christians because they have let their worship degenerate into ritualism, we think he is looking into a mirror rather than into the hearts of Christians. He is certainly not talking to the millions of Christians who for nearly 2000 years have found worship a spiritual feast unsurpassed by any invention of man or by any passing emotional experience that have led many astray. How could one meet around the Lord's table, remembering the death of Christ, without having his heart touched? How could one sing

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the songs of Zion without adoring the amazing name of God? How could one pray, truly pray, without trusting in God and having his heart filled with graditude for the marvelous grace of God? How could one preach or learn the word of God without having a deepening concern for the souls of man? How could one give without love in his heart? How could such a divine system of worship, as is set forth in God's word, ever become just a form? I do not think it could to a true Christian. And those who have let it so become certainly have something other than the love of Christ dwelling in their hearts. Although for worship to be expressed it must take the form of divinely revealed acts, it is more, far more, than just a form—it is **the sincere devotion** of the heart expressed to God by means of divinely appointed acts. To a child of God, sincerely seeking to please God in every act, I see no way such could become ritualistic!

BROTHERHOOD . . . from page 12

preacher for the Congregational Methodist Church; Charles K. Alligood (converted from the Christian Church); and Jessie Wright, United Methodist preacher.

NEW YORK, N.Y.—Access to the United Nations complex has been granted the church of Christ. Brethren Phil Evanson and Keith Mitchell now are permitted to work directly with Ambassadors of foreign countries to the U.N. In one instance they have been able to cut through some of the "red tape" that had kept missionaries from entering a country.

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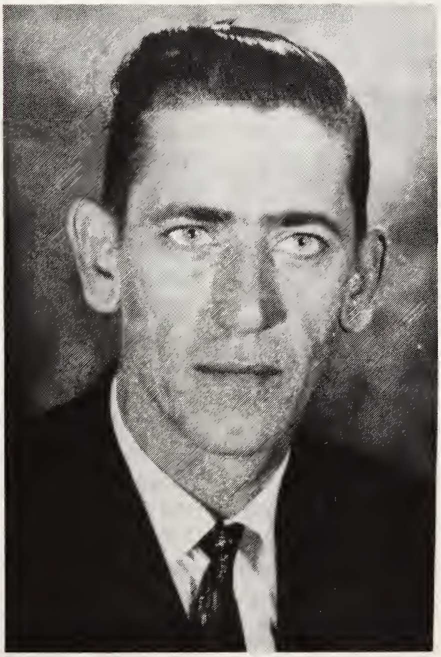

RONNIE ULREY

A Unique Preacher

(See page 7)

EDITORIALS

FALLING UP!

We have often laughed about an incident that happened to our brother's little three-year-old girl. She was at the top of the stairs in our house one day when she accidentally made the wrong step and went rolling all the way down the staircase. Unhurt, she got up looking puzzled as she tried to sum the situation up. When she finally realized what had happened, she said, with the confidence of experience backing her up, "I fell up de 'tairs." As ridiculous as it may seem to right-thinking people, this is exactly what theological liberalism, saturated with the theory of evolution, is trying to convince us to believe about man. According to them, man is what he is because of a fall upward.

The Bible teaches that man fell down the stairs from the high position God gave him at first—that he fell into sin (Gen. 3). But such a fall does not fit into the foolish materialistic theory of evolution. So the evolutionists reverse what the Bible teaches about the fall and have man constantly moving upward, upward from lower forms of life. Thus, man has been literally falling up the stairs. The Bible teaches that man's present state is the result of sin, a downward fall; evolutionists believe that man is now at his highest peak, the result of innumerable plunges upward. So the question between the two views boils down to this: does one fall up or down the stairs?

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THE WORD OF GOD

We believe the Scriptures, in all of their parts and in every word, are the very word of God. This is not original with us: we believe this because this is precisely what the Scriptures claim for themselves.

The sweet psalmist of Israel said, "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 32:2.)

Again, "For ever, O Lord, thy word is settled in heaven." (Ps. 119:89.)

Paul said, "All scripture is given by inspiration of God . . . " (2 Tim. 3:16.)

Peter adds, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

All this simply means that every word (in the original autographs) was the very word which God had spoken—the exact word chosen by God, the exact word given by God to inspired men, and the exact word the inspired men wrote for God. Thus every word in the Bible is there by God's choice; not one is there by the will of man. It is therefore right to call the Bible the word of God.

"But," some who try to make parts (or all) of the Bible human in origin object, "if this is true there are no human elements in the Bible." This may or may not be true, depending on what is meant by "human elements." Thinking that the Bible is not, in whole or in part, the word of God, unbelievers may say that the human elements are there by virtue of the fact that unaided human beings wrote the Book. But this conclusion is not true. The human elements (such as are there) are in the Bible, not by man's choice, but by the will of God. Every word is there because God put it there. True, there are words of the devil reported in the Bible. There are also words of uninspired men included. But these are there because God willed them to be there. The devil did not put his lies in the Bible: God did (He did it, at least in part, so that we could know that the devil is a liar). Neither did men put their words there. God put them there. We conclude therefore that the Bible is God's word–God's word because every word in it is there because God put it there through men speaking for Him.

JESUS SAVES

When God made man, He placed him in the garden of Eden (Gen. 2:15). He gave him permission to eat of every tree in the garden except one (Gen. 2:16, 17). God prohibited him from partaking of the tree of knowledge of good and evil. God said, "For in the day thou eatest thereof thou shalt surely die." But man disobeyed God and ate of the forbidden tree (Gen. 3:1-6), thus bringing spiritual death and misery into the world. On that day man's sin separated him from God. Death was inevitable. Law had been violated. Man was cast from the presence of God into a sin-cursed world. He would now be forced to live with the consequences of his sin. And since imperfect man could not live without violating the law, and since the violation of law was sin (1 John 3:4), and since sin brings death (Rom. 6:23), it was impossible for man, on his own, to cross the yawning chasm standing between him and God. He was hopelessly lost. Law, sin, and death stood between him and God.

This being unquestionably true, how can God now save a sinner without doing an injustice to His law which decrees that sin must be punished by death? There is only one way. Christ (God in the flesh) stepped in and died for man's sins–bridged the chasm. How is this done? The death of Christ satisfies the demand of law, makes an acceptable sacrifice for sin (pays the penalty), and thus overcomes spiritual death or separation from God. His death makes reconciliation with God possible (2 Cor. 5:19). He has, therefore, moved every obstacle to salvation and freely offers it to all who will come to Him on gospel terms. Thank God, we are no longer hopelessly lost. Jesus saves!

OUGHTNESS

There is no responsible being into whom God has not placed a sense of "oughtness." As far as is known, this is peculiar to man. Animals act by instinct. Man acts from a sense of oughtness (or at least, he knows that he should). A mother ought to love and care for her baby. A father ought to provide for and protect his family. Thus, every human being, who is capable of any responsible actions, knows that there are some things he ought to do and some things he ought not to do.

True, one may distort this sense to

the extent that he thinks he ought to do what he ought not to do or **vice versa.** But this does not change the fact: the sense of oughtness is still there.

God made man with a sense of oughtness and then he gave revelation to direct that sense. Man knows that there are some things he ought to do and some things he ought not to do, but without revelation he cannot tell the difference. He knows that he ought to do right but without revelation he cannot know what is right. He knows that he ought to do right but he must be taught **what** right is. The gospel of Christ was given to reveal the righteousness of God—that which is right for man (Rom. 1:16, 17). When the divine gospel is presented to man's God-given sense of oughtness, a decision must be made. If one rejects the Bible as the revelation of the righteousness of God, he must seek elsewhere the standard by which he determines what ought and ought not to be done. If he accepts the Bible, he knows that it reveals what he ought to do. If he accepts the Bible and does not follow its instructions, he has a fight with his conscience. He knows he ought to do right, he knows what is right, but he refuses to do what he knows he ought to do.

This was illustrated very forcefully to us recently. We were called to the home of an acquaintance who had been sick for several weeks. He was deeply concerned about the condition of his soul and wanted to surrender his life to Christ. In the course of the conversation he said, "This is not a sudden decision, nor has it been brought on by my sickness. **I have been fighting it for years.**" We could but reply, "We know it; because every man who believes in Christ, but refuses to follow Him, must fight it. He knows what he ought to do and he must either fight it or surrender to it. The gospel of Christ reveals righteousness. God has put into each of us the sense of oughtness that tells us we ought to do right. When we believe the gospel, but do not do what it requires of us, we must fight against our sense of oughtness . . . and against God."

THINGS NOT COMMANDED

The Bible was given by God to tell us what to do—it reveals the righteousness of God, that which is right for man according to God (Rom. 1:16, 17). But it is amazing to consider how few professed Christians are spiritually-minded enough to grasp and apply this simple principle. It has always seemed strange to us that many of those who confess a deep desire to follow the Lord end up trying to get the Lord to accept their own ways —trying to obey the Lord by doing things which He has not commanded. It seems that most are more willing to do that which the Lord has not commanded then that which He has. For example:

1. Many people are more willing to be sprinkled (that which the Lord has not commanded) than to be baptized (that which the Lord has commanded).

2. Many are much quicker to use an instrument of music in their worship (that which the Lord has not commanded for Christians) than they are to sing (that which Christians are commanded to do).

3. Great numbers of people will join a humanly established denomination (about which not one word is found in the Scriptures) while fighting against the necessity of membership in the Lord's church (that which is clearly taught by God in His word).

4. Nearly every denomination will have "bishops" (or the equivalent called by other names) ruling over a

(Continued on page 5)

Are There No Indispensable Men?

M. Norvel Young, Malibu, Calif.

It is popular to dismiss the distinctive value of one person by saying: "You know there are no indispensable men." Of course, we recognize that life continues regardless of the loss of any single life. Adjustments must be made and will be made and the tide of history moves on.

But I would like to examine the assumption that men are interchangeable and that the loss of one person can be overcome by someone else filling his shoes. This is not true. There is a uniqueness about each man or woman and the loss of his or her distinctive personality is not replaced by someone else even though the role they play may be filled and the show goes on.

For example, the assassination of Abraham Lincoln brought untold burdens for decades on the people of the defeated Confederacy. The Union was preserved, but Andrew Johnson could not take Lincoln's place in binding up the wounds of the South and bringing all the states together in harmony. There was something indispensable in the leadership of Lincoln and untold harm was done by his murder.

Or again, suppose Shakespeare had died in a plague after he wrote his first masterpiece. Would another writer have been able to give us the equivalent of "Macbeth" or "Hamlet" or "Othello"? Our culture would have been impoverished by his early death.

Each year there are hundreds of businesses which go into bankruptcy because one man dies and he was indispensable to the survival of that business. I have known churches that flourished during the lifetime of one dynamic elder and which withered when this man died. Evidently, he was so important to the health of that church that no one was found to take his place. (This is one pressing reason why elders should be giving much attention to developing depth in leadership.)

Was Peter indispensable in the great work he did in the beginning of the church? Did anyone really take the place of Paul when he was martyred?

The reason for stressing this point is to emphasize that God has a place for you to fill which no one else can fill in exactly the same way. Human beings are unique and they are not interchangeable as a cog in a machine.

May we look around and appreciate the unique persons we know. Let us not denigrate their indispensable contributions even though we know God's purposes will be carried on in spite of any individual's passing.

Also, may we examine our lives and see if we are giving ourselves in such a way that we can be used of God to do a work which is unique.

I believe there are indispensable men and women today.

THINGS . . . from page 4

district, state, or nation—in the case of the Pope, the whole world (when no such offices are even hinted at in the Scriptures) but absolutely refuse to follow God's plan to appoint elders in every church (as the Bible plainly instructs).

All this makes us think that most people are more interested in doing that which the Bible does not teach than they are in doing what it does require. But, "Prove all things; hold fast that which is good" (1 Thess. 5:21), means to do that which the Lord commands and leave undone that which He does not teach. Only proven things—things proven by the Bible—can be Scripturally practiced.

(Continued on page 9)

The Glory Of Patience

Roy Z. Kemp, Greensboro, N.C.

It is rare indeed when injustice or hurt, borne patiently, does not leave the heart filled with joy and peace. Hard though it may be to bear at the moment of happening, upon retrospection we will find that it was not so difficult or harsh, even though we may not be able to comprehend the reason for its happening. We may rest assured, however, that the cause was divine.

God will never permit any of His children to receive a punishment or burden which they are not able to bear. He will always provide the necessary added strength and stamina.

Self-control, patience, pity and understanding are things we must try to attain in our lives; with the help of God and these things, we may go our way calm and unruffled by the vexations and annoyances that would trouble us.

Irritations are many in this world, but not a one need be an obstacle in our work for the Lord. The more that we encounter, the more we may rest assured that we are souls that wait upon God. The devil's schemes and wiles are many and varied; his ways are devious and uncertain. He would undermine and destroy all who oppose him. But he shall never succeed in his unholy work.

Jesus admonishes us to turn the other cheek, to give more to the one who would take from us, and to give heaping measure to the thing we sell. But generosity, piety, affability, patience, friendliness with others will amount to nothing at all if they derive from a heart that is puffed up with pride. They are worthless things.

"Self-sacrifice is the basis and essence of virtue," some great man has said. So it is a virtue that is most meritorious because it has cost us our greatest efforts to attain. When we sacrifice ourselves to accomplish something, it becomes worthwhile.

Life is filled with small little miseries and it seems that each hour brings its own troubles. But we are not to be distressed by these things nor are we to spend too much time worrying about them. We must overcome them—or ignore them. They are not to conquer us. Few, we will find, are big and strong enough or important enough to cause any deep wound. Mostly, they are only small pricks, minor things, nothing of any importance or significance. None should have the power to embitter us, destroy our peace, our calm, or create any undue anxiety within us.

Each one of such things is to be taken in stride, to be accepted in whatever way or manner we find is easiest for us. To **bend** is easier than to **bear.** When we bend, we imply a certain yielding but not always a complete acceptance nor ever a full submission. The soul that bears and endures feels the weight of the trouble, but the soul that only yields will scarcely perceive the cause. Yielding does not mean docility, meekness, or a lack of strength.

We may not exact righteous living from others, but we must exact it for ourselves. God's holy love demands it. We should request it, expect it, plead for it and help others to acquire it, but we should not complain and rant about others not having it. Complaint always will savor a little of bad temper and a slight and vindictive spirit.

The essence of true love is its strength, its power of endurance, its purity and self-renunciation. It is the love which delights in loving, not the love that delights in love for itself. One is unselfish, the other is selfish.

Any cross should be considered as a

(Continued on page 15)

A Unique Preacher

Howard Winters, Duncan, S.C.

On August 26, 1973, Ronnie Ulrey completed his work with the Dilworth church in Charlotte, North Carolina and moved his family to Hinesville, Georgia, where he is to serve as preacher and be working as manager of a business adventure. When the Ulreys left, the Carolinas lost their most unique preacher.

In one sense, God makes every person unique—each has his own individuality and meets life in his own special way. However, most of us fall into the broad category of average. Our uniqueness is overshadowed by our similarities to others. But now and then there appears a character whose difference dominates. Sometimes this difference in one can be annoying to others or downright destructive in oneself; in others it is thrilling and delightful—thrilling and delightful because it is constructive. Ronnie Ulrey falls into the latter class. In his preaching, his difference delights and thrills.

Ronnie was born and reared in Virginia, where he graduated from high school. There also he met and married his lovely wife Sue, who has been a stabilizing force behind all the Ulreys. Ronnie and Sue have five children: Mike, Joy, David, Debbie, and Mark. Mike and Joy are married and live in Charlotte. David is in Freed-Hardeman College. For the first time in this move the Ulreys are experiencing the heartache of leaving behind some of their children.

After attending Freed-Hardeman College and doing some work in the Harding Graduate School in Memphis, Ronnie moved his family to the Carolinas in 1963. His first work was with the Corinth church in Woodleaf, North Carolina. Although he stayed there for three years, his interest had continued to build in Mooresville, where no church after the New Testament pattern was meeting. Finally, in the summer of 1966, an intensive effort on his part was successful in establishing the church at Mooresville. He moved there to serve as the church's first full-time preacher. After two years in Mooresville, he accepted the work at Dilworth in Charlotte, where he spent over five happy and prosperous years.

Although the Ulreys only lived in the Carolinas ten and one-half years, Ronnie worked in Carolina Bible Camp 11 camp years, including the summer he moved in and this summer before he moved out. The last three years he served as assistant director of the camp under the highly efficient directorship of H.R. Butler. In addition to establishing the church in Mooresville, he has held meetings and strengthened many other churches. He recently said, "My joy has been to see the nearly 500 responses to the gospel under my preaching in the Carolinas."

Ronnie works hard at preaching because preaching is his highest delight. During his years at Dilworth he became very effective in developing and using flannel board sermons. In 1970, he published a book called **What's So Great About The Gospel and Other Flannelboard and Chart Sermons.** In reviewing this book, we stated, "In our opinion, the most unique preacher in the Carolinas has now produced the most unique book in our great brotherhood. It is, as its title suggests, a book of flannel board and chart sermons, and as far as we know, there is no other book of flannel board sermons available from anybody anywhere (and even if there is it could not compare with this one). The book draws its title from its first flannel board sermon and there are 19 others, every one of them having the old Jerusalem ring—simple gospel preaching at its best! . . . The cover suggests the uniqueness of both the book and its author by carrying a picture of the author in the pulpit with the book title on his flannel board." There are only a few copies of this first printing left. Ronnie tells us that he will probably reprint it along with two more similar books.

Ordinarily at this point, we would make some effort at trying to describe his preaching, his methods and manners, but we must forego that here because we simply do not have the vocabulary to do so. It will be enough to say that he adheres scrupulously to the Bible, quoting a large number of Scriptures in each sermon. He loves the Bible, and he believes its message is the only hope for man's salvation. Although his method and manner is unique in presenting it, he is a preacher of the word. He has no use for the doctrines and theories of man.

Although we do not know who coined it (C.R. Franks, Jr. was the first whom we heard to use it), Carolina preachers have a word they use to describe some of his most unusual expressions. The word is "Ulrey-isms." Some "Ulrey-isms" have made their appearance into every sermon we have ever heard him preach. Each one is different and refreshing (most are humorous), but none are offensive. For example, at one of the Carolina lectures he quoted Titus 1:11: "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." At the end of the quotation, like a flash of lightning, came the following "Ulrey-ism:" "There are different sized mouths on false teachers—and different sized mouths need different sized stoppers!" The last time we heard him speak there came out one of the most delightful "Ulrey-isms" we remember hearing. He was addressing all the seniors at Carolina Bible Camp. He told the ancient story of how Jacob obtained his wife (See Gen. 29). Jacob went to the people of the east, to the relatives who lived in the land from which God had previously called Abraham. He met Rachel, the younger of Laban's two daughters, and fell in love with her. He agreed to work for Laban for seven years if he would give him Rachel for his wife. The Bible says, "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." (Gen. 29:20.) But when the time came to consummate the marriage, Laban deceived Jacob and gave him the older daughter, Leah. At this point in the story Ronnie injected, "I would have given a million dollars to have seen the face of Jacob when he woke up the next morning and saw that he had married the wrong woman." Then, before the campers could stop laughing, with his head cocked one-sided and his mouth about half open (the usual stance of an "Ulrey-ism"), he added, with unusual force, "A lot of people marry the wrong woman!"

While in the Carolinas, he attended nearly all the Carolina lectures. He was one of the most popular speakers on any program. All looked forward to hearing him, partly because of his "Ulrey-isms," partly because they knew that he would liven things up, and partly because they knew that he would have a useful down-to-earth fundamental Bible lesson. When I lived in Burlington and was planning the lectureship, a number of people told me,

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"Be sure and get Ulrey—the lectures would not be the same without him." And indeed they would not, they could not. (Because of such interesting speakers, who always have something one can stick his teeth in, the Carolina Lectures have lived and thrived for nearly 30 years, making an untold contribution to the cause of Christ.)

Wherever Ronnie is, there is usually a discussion of some Bible teaching going on. Just as he plays hard and preaches hard, he argues hard. We have known men to argue with him just to hear him talk, to get him stirred up, and see him get into action. He and I have spent many profitable hours discussing well-known Bible doctrines or exploring the possible teaching of some lesser-known verse. One does not talk with him long until he sees that he is not a puppet in the hands of some teacher or brotherhood spokesman. He does not parrot the conclusions of others. He believes that God meant for His people to search the Scriptures (John 5:39), to raise questions and search for the answers. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.) He believes that every question or problem must be settled, if settled right, by the inspired Scriptures. He never ceases to explore the Scriptures—or at least, not in the presence of other preachers!

And so this unique preacher has taken his leave of the Carolinas, but the work he did will remain. It will stand as a monument to his faithfulness until the judgment day. Because of him (and others just as devoted) the Lord's work in the Carolinas moves on. Victory lies ahead!

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EDITORIAL . . . from page 5

FACING THE WIND

A tramp was once asked to give his philosophy of life. He thought for a moment and then replied, "I turn my back to the wind." This was another way of saying that he was carried along by the tide, that he drifted downhill, that he followed the course of least resistance. Such a philosophy may be fitting for a tramp (and explain why he is a tramp), but it is utter folly when it comes to constructive living. Only those who are willing to walk into the wind can make any kind of a useful contribution.

Surrounded by "the lust of the flesh, and the lust of the eyes, and the pride of life," Christians in today's evil world must walk facing the wind—they must go against the grain, against the sweeping popular tide. Moses said, "Thou shalt not follow a multitude to do evil." (Ex. 23:2.) Or, in other words, "Do not turn your back to the wind and be swept along with the tide of impure thinking, immoral living, immodest dress, dishonesty, drinking, etc." Rather turn your face to the wind and let the world know that you will not bow to its standards, that you will not be tossed to and fro and carried about with every wind of doctrine, that you will not be led astray by new whims and fads. Like brave soldiers, face the battle. Let nothing turn your face from God and His will. Those who go to heaven must go against the winds of this world.

Thy Will Be Done

Harmon Caldwell, Clemmons, N.C.

The world is busy. Its population is the largest in history (in the neighborhood of three billion!) and by the turn of the century estimates are that it will have doubled. The accelerating population of this country demands more industry to provide jobs, shelter, food, transportation, apparel. Life is at a hurried pace so compelling, so strenuous that everyone, man, woman, and child is caught up in its whirlwind speed, its virtually unyielding forces, its relentless demands, that time is consumed with so much activity that it is filled and overflowing. There is, in fact, not enough time.

The church in this age is itself being swallowed by this seeming indomitable force, this strain on the wills, intelligences, physical abilities and energies of its members. Christian people are no longer relaxed; they, too, so frequently are being caught up in the maelstrom of industry, business, entertainment and physical comforts; they, too, are involved in the great torrential push for survival in present society; they, too, feel the competitiveness that is in the world.

And so, we are engrossed in self. Indeed there is recognition of the Lord and of His divine word. We are church members and we go to church and we bestir ourselves to engage in some infrequent activity such as a VBS or a protracted meeting. But commitment to Jesus has resigned itself more to commitment to the roaring cannonball of the times. This is not to say that all Christians now are deliberately engrossed in materialism. But isn't it true that we are ensnared to an alarming degree by the spirit and seeming needs of the world situation?

And so many become obsessed in self-indulgence. More is secured and in turn more is wanted. And even in our prayers, which, because of our busy lives and the fact that we are so mentally and physically tired nearly all the time, are becoming less and less frequent, we find ourselves concentrating more on **things**; praying for more security, for circumstances which will be easier, more satisfying, more pleasant. We tend to think more of **our** wants than what actually is the Lord's **will** in our lives. We fail to digest the truth concerning the meaning of prayer and what it's for when we seek to consume such upon personal indulgences and physical security. (See James 4:3.)

We read the passage: "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Solomon could have requested wealth and worldly power when God suggested he make a request; but Solomon sought wisdom, was granted it, and still was among the richest men who ever lived. This doesn't mean that if we ask the Lord for wisdom and he answers our prayer, we'll automatically get rich. We may never have anything much in this world's goods. But at least we'll be able to **cope** with the vastness of problems that accumulate resulting from the times in which we live. In our seeming need to compete with life about us, are we thinking primarily of security and physical comfort and better living and freedom from anxiety over matters of a material nature? Do we ask God for **things**, or wisdom?

In fact, He may give us just the opposite of what we want and ask because our motive is wrong, or because He knows our needs better than we. Over a century ago a Confederate soldier wrote the following prayer. His

(Continued on page 15)

Children, Houseparents Construction, Contributions, Furniture

The above words summarize the things about which we wish to write in this article.

We are happy to report that construction on the second cottage is virtually completed. This is a great step forward. This house will be used, Lord willing, for many years in the care of homeless children. We are deeply grateful to Brother Hugh L. Palmer for his diligence and faithfulness in overseeing the construction of this house.

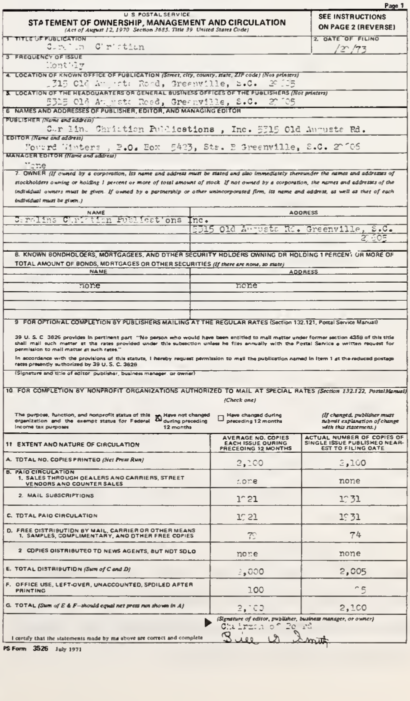
As to furnishings, we are also able to give a good report. Brother Jim Smoak of Columbia, South Carolina, a member of the Board of Directors, is in the furniture business. He makes quality furniture available to us at favorable prices. His company has also installed appropriate carpets where needed. We are indebted to Brother Tom Flatt and ladies of the Providence Road Church in Charlotte, North Carolina, for making and hanging curtains all through the house.

The house is ready for use. However, we still have not located houseparents for this cottage. This is a great pressing need. The physical facilities are ready. We need a Christian couple to live in the house and care for the children who will be coming to live there. If you can help in this good work, please write us. Our address is: Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150. This is a critical need. Help us if you can.

We are happy to report that we have secured the services of Mr. and Mrs. Donald J. Walt as houseparents in the Palmer Cottage. All five of our children are now back at home and in the care of this fine couple. The Walt's come highly commended by the elders of their home congregation in Houston, Texas. Donald is in the Service, stationed in Sumter. He expects to be there for at least the next two years. This helps relieve the situation that faced us last month very much, but we still need houseparents for the new cottage.

Just as soon as houseparents for the second cottage have been secured, we will be able to accept several more children. Please put us in contact with any children who come to your attention who need a home. You may write us at the address given above.

Finally, we wish to thank all those who contribute so faithfully to this work month after month. Your contributions enable this work to be done, and to progress. Without you this effort would surely fail. We are grateful.



Page 1

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

MOORESVILLE

BRANNON McKNIGHT, Reporting: The work of the Lord continues to move at this place, though not as rapidly as we would like. We had a very good June gospel meeting, with Thomas Wortham preaching. Our July VBS was a success and we plan an October meeting with Howard Winters preaching.

The Hugh Spurgeons' moved to Lancaster, Ky., and our prayers go with them and the work there. We are seeking a preacher to work with us who can proclaim the truth with simplicity and love. We are a small, sound congregation with teachers who are firm in the truth, active in a Bible correspondence program, and a pantry and clothing program. We would like to have a preacher with a pantry who has worked in a mission field or is willing to do so. The church has a nice brick meeting house, with six classrooms, and a three-bedroom brick home with utilities furnished. It is located in this city of 9,000 people. Our total debt of $14,000, as well as preacher assistance, is partially furnished by sister congregations.

If you can relocate now or next year, or know of a minister willing to work with us, please contact the Mooresville church of Christ, P.O. Box 312, Mooresville, N.C. 28115.

CHARLOTTE, DILWORTH

JERRY HURT, Reporting: We have moved to Charlotte to work with the Dilworth congregation. In the three weeks we have lived here, we have baptized five.

The congregation is well-founded in the truth and their zeal and love for the "word" is encouraging to us at this time. Change our address to: 1824 Tamworth Dr., Charlotte, N.C. 28210.

AN OPPORTUNITY TO SERVE

WHERE? Andrews, North Carolina. We are the only congregation of the Lord's church in Cherokee County. Andrews is the second most western town in North Carolina, located on Hwy. 19-129 about 100 miles east of Chattanooga.

HOW? Help us buy a bus to transport children and hopefully some parents to services. Due to the rural nature of our county, a van-type bus would be more practical than a large bus.

WHY? It has already been proven effective. For the past two summers the Hixon church in Chattanooga has brought their bus to Andrews during Vacation Bible School. There were about fifty students transported each day. Our Vacation Bible School attendance has averaged over three times the attendance of regular services. This past summer we had 120 in attendance one day. Some of these students will be allowed to come regularly when we provide the bus.

WHEN? Right now! The church here has a nucleus of about five families. We intend to do all we can. A special contribution here on November 4 will be for the bus. A special effort to convert souls to Christ in using the bus will be the follow up.

WHAT TO DO? Investigate and act. Please consider the souls of our neighbors. For more information: write, Church of Christ, P.O. Box 402, Andrews, North Carolina 28901; or telephone, James R. Lewis: 1-704-321-4908. (Best time would be on Wednesday evening after 9:00 P.M. or Sat. A.M.)

Signed:
James R. Lewis, Minister

WEST JEFFERSON

The church in West Jefferson, N.C., announces that on September 30, J. Brian Crow assumed his duties as new minister for the congregation.

Brother Crow received his education from Snead Junior College and Birmingham-Southern College, Birmingham, Alabama and was graduated from Bear Valley School of Preaching in Denver, Colorado. He is a native of Albertville, Alabama. He has served as minister of churches in New Mexico, Alabama and Georgia. While still in school, he served congregations in Colorado and Nebraska. Sister Crow is the former Miss Linda Bowman of Artesia, New Mexico. She received her education from Lubbock Christian College, Lubbock, Texas, where she was a member of Diensters and Lambda Omega Alpha.

The Crow's moved to West Jefferson from Savannah, Georgia, where he had been minister of the Louisiana Avenue congregation since March, 1971.

(Editor's note: Brother Crow informs us that he needs an additional $30 per week to make up his personal support. The church in West Jefferson has made marvelous progress, especially during the years Alvin Barry preached there. The work should not be slowed down by lack of support now. We suggest some mission-minded church look into this.)

SOUTH CAROLINA NEWS

UNION, BY-PASS

GARY S. HAM, Reporting: We have just closed a meeting with Brother Johnny R. Melton of Fairfield, N.C., which must be termed a success from every aspect. We had numerous visitors from surrounding congregations, for which we are thankful, and it was well attended by the local members; but most important—it was extremely well attended by visitors from Union. There were eight responses during the course of the week. Johnny is a young man who has just gotten out of Freed Hardeman College. This was his first Gospel meeting, but he did some of the most forceful preaching. It has ever been my privilege to hear. It is our prayer that Johnny be given a long life, so that he can use this wonderful talent in service to God.

FREE BILL MICHAEL ALBUM

Bill Michael, inspirational vocalist from Joplin, Mo., announces that his album, "WALK WITH ME," is available free of charge to all who write and ask for it. The album contains 12 gospel songs. No money is requested. To get your free album, write: Bill Michael, P.O. Box 2334, Joplin, Mo. 64801.

TASMANIA, AUSTRALIA

F.E. (ED) GLOVER, Reporting: We are in our third year of work in Australia. Our latest event was a public debate between the church here and the Christadelphians on the issue of the kingdom. Our debater was Brother Jim Waldron. He is a missionary here, teaching at Macquarie School of Preaching in Sydney, and is sponsored from East Tennessee. He affirmed that the kingdom was established on Pentecost and that Christ now reigns. There were three sessions and each speaker had two 30 minute speeches. Brother Jim affirmed in the first session and then denied in the next two sessions that the kingdom will be established at the second coming of Christ and that He will reign in Jerusalem for 1000 years. Jim's use of the overhead projector and charts was the highlight of the debate. The truth was well contended for.

The debate was advertised 48 times on radio, nine times on T.V., and three times in large paper ads. The debate

(Continued on page 15)

EDITORIAL BOOK VIEWS

She Hath Done What She Could, Jane McWhorter. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 141 pages. Paper $2.

As you will recognize, the title of this book is taken from the Lord's praise of the woman who poured ointment on His head (Mark 14:8), and application of the statement is made to the work of women in the Lord's church on a number of vital subjects. There are 13 chapters (a quarter's study) on such subjects as woman's limitations (an exceptionally bold chapter dealing with some aspects often ignored) and what she can do to help the sick, bereaved, needy, weak members, the lost, etc. It has chapters on the woman as a teacher (of children), wife, mother, and servant of Christ. Each chapter closes with suggestions for class use—questions and assignments. We think it is the best overall book for a ladies' class that has crossed our desk. We suggest you inspect this one before choosing another for such studies. Good for private study too.

All the following books are published by Quality Publications.

For Such A Time As This, Mary Neely Capps. 92 pages. Cloth $3. An exceptional Christian woman (a teacher of creative writing) gives us 59 short devotional type articles, each starting with a Scriptural quotation and ending with a prayer. Although we would not use some of her expressions, her insights and applications are amazing. Good for personal study and ideal for family devotions. . . . **Let's Visit . . . A Collection**, Douglass Rohre. 103 pages. Paper $1.50. A collection of 77 newspaper columns originally run in the Brownfield (Texas) News under the general heading of "Let's Visit." A wide range of subjects covered, such as education, time, gratitude, habit, sorrow, Abraham Lincoln, George Washington, etc. Meaty but not preachy . . . **Something New In Bible Quizzes**, Nelson M. Smith. 50 pages. Paper $1. One thousand quizzes in the form of rhymes (which are awkward at times) on persons, places, and things. Could be used both entertainingly and educationally. . . . **What Do You Think?** Ruth Short. 54 pages. Paper $1.50. Short devotional essays on the command of Philippians 4:8, "Think on these things." In addition to those things named in Philippians, there are essays on faith, hope, Christ, commitment, success, virtue, etc. Twenty-five in all.

A Speaker's Treasury, Herbert V. Prochnow. Baker Book House, Grand Rapid, Mich. 49506. 286 pages. Cloth $5.95.

Precisely what its title implies. Over one thousand quips, excerpts, humorous and interesting stories, pertinent quotations, and inspiring thoughts to aid anyone who must speak with zest for any occasion. It is designed for preachers, educators, convocation, baccalaureate, commencement, and PTA speakers, and any other occasion one might be called upon to appear before an audience. Scores of its briefs could make a church bulletin sparkle. Very good.

1800 Quippable Quotes, E.C. McKenzie. Baker. 80 pages. Paper $1.25.

This is the seventh McKenzie quip and quote book, and it lives up to the high standard set by the previous ones. One of the 1800 quotes says, "Success measured merely by money is too cheap." Many useful hours can be used in digesting it.

Archaeology of the Jordan Valley, Elmer B. Smick. Baker. 193 pages. Paper $4.95.

Although we found it a little hard to read, here is a good addition to the library of anyone who is interested in archaeological or geographical studies. It is a study of the Jordan Valley from pre-historic times through the close of the New Testament period. There are a goodly number of maps and scores of pictures and illustrations.

All books mentioned or reviewed here can be ordered from: Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

THY WILL . . . from page 10

first two requests were for the glory of life, his last two for the satisfactions of the flesh. "I asked God for strength, that I might achieve – I was made weak that I might learn humbly to obey. I asked for help that I might do greater things – I was given infirmity that I might do better things. I asked for riches, that I might be happy – I was given poverty that I might be wise. I asked for all things, that I might enjoy life – I was given life that I might enjoy all things. I got nothing that I asked for – but everything I hoped for. Despite myself, my prayers were answered, and I am among all men most richly blessed."

Life is indeed at a tumultuous pace and we must compete in this world in many ways to survive. We may be constrained to be busy morning, noon, and night. But we must realize our complete dependence on God. We must look to Him above all else – and He'll bless us.

THE GLORY . . . from page 6

spur which stimulates us to greater action, not as a force which would obstruct our way. Without many crosses in our lives, most likely we would remain stationary, complacent, self-satisfied, blinded with our own vanity of accomplishment. Any cross will only help us to achieve more in the work of the Lord, and will help us to realize the real glory of patience.

CAROLINA CHURCH NEWS
. . . from page 13

was conducted in Hobart Town Hall, seating 400. There was a neutral chairman. The debate was of high quality and both men conducted themselves well. The debate caused much excitement and was as important and of the same character as the debate would have been in United States.

The two affirmative speeches by Jim were pre-published and given out at the debate. The debate book will be published. It will cost $2.25 in American money for pre-publication orders and $3.00 after publication, including postage. Tapes can be had of the debate for $15.00 per order. The debate will be a handbook on how to organize debates with the history given and the five page agreement given. It will also serve as an answer to most of the religious groups that hold the millennium error such as Graham, Armstrong, etc. The many charts used by Jim will be of great benefit.

These printing adventures will be non-profit and of no personal gain to those printing them. Orders should be sent to Ed Glover, P.O. Box 178, Glenorcny, (Hobart) Tasmania, Australia, 7010.

An eight-day meeting was held after the debate with one restored and one baptized. We need another worker here with us and would appreciate hearing from any.

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CAROLINA CHRISTIAN

ol. 15, No. 12, December 1973

JESSE HAM, SR.

A GREAT MAN

(See Page 10)

EDITORIALS

ANOTHER YEAR

With this issue we close the fifteenth volume of **Carolina Christian**. Although we started and remain small, and have had many struggles, especially financially, the year we are now concluding has been an exceedingly good one for us. The total number of subscriptions stand at an all time high. Seldom a month passes but that our subscription list grows (a little). This issue, as was true with the last one, will set another new record. We are also on a sound financial footing—for the first time in the history of the paper our regular income nearly equals the outgo. That is progress!

However, there is one area of weakness that still threatens the life of the paper: namely, a lack of participation on the part of nearly everyone to support it with articles of interest and value and news items. While a lack of subscribers and financial support in the past did not kill the paper, it is possible that the present threat may succeed. Of course we like to write (and we could fill the paper each month with editorials alone and still have material left) but we think it would be far more interesting if it carried **your** contribution from time to time. Why not give it a try?

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S.C. LECTURES

As we write this, we are just home from the South Carolina Lectures, where we enjoyed an abundance of nutritious spiritual food from the Word of God and heavenly fellowship with brethren of like precious faith. The Edgewood Church in Greenville was the host congregation and it did itself proud in handling all matters. Rhoden and Margaret Presnell showered us with kindness and Christian hospitality. Although we were concerned about Rhoden's physical condition, he held up well and made a tremendous contribution to the lectures. (He continues to slowly improve from the massive stroke suffered earlier this year.) All in all, it was an exceedingly fine lecture program, but the attendance was disappointingly low, especially for the Greenville area. Next year the lectures will be in Barnwell. They are set for the first full week in November. We urge you to make plans now to be there . . . for the whole thing!

SAME THING. . . DIFFERENT COLOR

We have never been able to understand people who judge others by the color of their skin. Why does one have to see a man as black or white or yellow or brown? Why not see him just as a man? We know we cannot ignore the fact of color. This is not what we mean. But we do not judge baldheaded men by the fact that they have little or no hair on their heads. We see them all as men, not as a distinct class of **baldheaded** men. Why then do we not see black men as men rather than seeing them as **black** men? We are all made in the image of God. What has color to do with this fundamental fact?

We can illustrate our point: several weeks ago we were trying to use up all our old bulletin paper. We had some yellow and some green, but not enough of either for a complete run. So we mixed the two colors. As the bulletins were being passed out at the door, one lady got a yellow one. When she saw that others were green, she said, "I did not get one of them." One of the elders was standing by and we overheard him tell her, "They're the same thing, just different colors." And that is exactly the case among the races. We therefore picked up one bulletin of each color and the next time we met, held them before the audience and told them what we had overheard. We then made our point: there are different colors of men, but that is not the fundamental thing; the basic principle lies in the statement made concerning the same printed words on different colored paper: same thing, different color!

MY GARDEN AND EVOLUTION

According to the theory of organic evolution all living things have developed to their present stage from one original living cell, which in turn came into being purely by chance. Without any outside power or interference everything has constantly moved upward. If this is true (and of course it is not), then we could expect any kind of a thicket, wilderness, garden plot, etc., left to itself, to grow from a wasteland to a paradise, from the wild to the domestic, from grass and weeds and thorns to corn and tomatoes and cucumbers. In view of this, we suggest that our garden this past season could serve as a good test tube demonstration.

We plowed, planted, and worked some in our garden, but because of wet weather and an overly crowded schedule of other work, we did not have the time to properly care for it. It was left to shuffle for itself. But did this matter? According to the theory of evolution, when a thing is left to run wild it should develop into a higher or better form. But those who believe such foolish conjectures are invited to take a look at our garden. Rather than develop into something better, the whole plot has been taken over by weeds and grass. It has not developed; it has degenerated into a mess—rather than developing into corn and tomatoes and cucumbers, as the theory of evolution would have it, the corn and tomatoes and cucumbers which we had planted were smothered out by the weeds and grass. Thus, either the theory of evolution is wrong or else our garden has thrown the whole process into reverse!

CORRUPTION

During the past 18 months, the news has brought us one shocking example after another of people practicing corruption. All around us corruption is being found and exposed, even in the most unexpected places. We now know that it was only one heart beat from the presidency. Corruption is a deadly disease in any society—a sin disease! It is a pollution of the heart and mind, a shame for any country or person who will practice it. It defiles and mars character. It is dastardly deeds done by dishonest, distasteful, despicable little men, men who cannot be trusted, men who love money and material things more than honor, men who separate themselves from the high, the holy, and the pure, men who are unworthy of the association of God-fearing people.

If corruption is left alone to work out its evil, it will destroy society by contaminating and controlling all transactions. Honest men (men whose character is not for sale) will be forced out of both business and politics while men of corrupt minds will thrive. The hand of every man will be against all other men. But worst of all, corruption shrivels the soul. No corruption can enter the pure city the Lord has gone to prepare for those who love and serve Him.

The American people are at a crossroad and they must make a choice (the same choice in principle that all people must make), a choice as to whether to put away corruption from themselves or to let it become a way of life with them and thus destroy all their present values. There is no other course: either honesty or corruption must rule. Both cannot draw enough strength from the same source to live. Both cannot dominate in the same society at once. Jesus said, "Either make a tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matt. 12:33.) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8.)

All true Christians have already made their decision: they have "put off concerning the former conversation the old man, which is corrupt according to the deceitful lust," and "put on the new man, which after God is created in righteousness and true holiness." They have "escaped the corruption that is in the world through lust." Their hope is not in man nor the laws of man, but in the living God whose promises never fail. They know that the God of all the earth will do right, for there is no curruption in Him. This is their hope . . . and it is steadfast and sure.

LIFE'S VALUE

What did you do yesterday? Whatever it was it cost you one day of your life. Looking back now in retrospect, was it worth it?

Each of us have so many days to live in this world (and fortunately for us we do not know the exact number). Yesterday reduced that number by one. We therefore traded a day of our life for what we did. If what we did had a value less than a day of our life, we cheated ourselves—we gave a day of our life for something not worth the price. This is true of every day . . . and the whole of life. When life is over we will have spent it on the things we have done. We will have given our life in return for them, whether it be money, pleasure, work, service, or God. Only that which is eternal, only that which does not lose its value with the passing of time, is worth our life. No wonder then that Jesus said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:15)—whosoever spends his life for worldly thing loses it, but whosoever loses his worldly life for that which is eternal saves it. Whatever we do in life is what we spend our life for.

RESTORATION OR REPRODUCTION?

We have long embraced the principles rediscovered by our forerunners in the Restoration Movement. We believe that they are both Scriptural and valid, and that they are the only principles upon which the followers of Christ can ever be Scripturally united. We have committed our life to Christ and in so doing we devoted ourself to a complete return to New Testament Christianity, to an effort to restore first century Christianity in every essential particular to the twentieth century—to build churches today exactly like the churches built by Peter, Paul, James, John and all others who were guided by the Holy Spirit. On this we have never learned the methods of retreat, and we absolutely refuse to compro-

(Continued on Page 13)

ABSURD, ISN'T IT

Tommy Alexander, Charlotte, N.C.

Once upon a time, there was a city whose citizens were plagued by a deadly disease. The disease was affecting young and old. It was depriving the city of good human resources. Great amounts of money were demanded to care for those striken by the disease. The malady was slowly destroying the city.

Intensive efforts were made in order to find. the cause of the deadly plague. For weeks, trained personnel sought diligently for an answer. Finally, it was discovered that the city's water supply was infected with a deadly germ. The source of the disease was the hillside reservoir which stored water for the town!

Immediately, efforts were instigated to cut off all access to that contaminated water. Every outlet must be closed, for in the water was death! But a group of citizens had another idea. They contended that it was wrong to deprive the people free access to the water. They argued that men would want water anyway, and if they could not get it from the faucet they would sneak up the hill to the reservoir. They suggested that instead of completely eliminating access to the reservoir the water should be served in small amounts to those desiring a drink. So the matter was brought to a vote.

Now this sounds absurd doesn't it? It sounds absurd because it is! No right-thinking people would act as the citizens who favored controlled access to the contaminated reservoir in this fictitious town. Yet, consider a parallel.

There are between seven and ten million alcoholics in our nation. Alcoholism is a major social problem. It ranks among heart disease and cancer as a major public health problem. Alcohol is the **number one** drug problem in America. Millions of dollars are spent annually to help rehabilitate those suffering from the alcohol plague. Alcohol affects young and old. It deprives our nation and others of good human resources. It is increasingly **destroying** our society. With much historical perception, Arnold Toynbee has observed that "out of twenty-one civilizations preceding this one, nineteen of them have been destroyed by a mixture of atheism, materialism, socialism, and alcoholism."

Regardless of what anyone might say to the contrary, the source of alcoholism is **beverage alcohol!** Certainly there are mental and emotional factors that lead many to resort to alcohol and certainly those whose lives have become dependent on intoxicants are suffering from a terrible disease (a self-inflicted disease). But **no one ever became an alcoholic who abstained from the inbibing of beverage alcohol!**

The last decade has brought great advances in cancer research. Men still search for the cause(s) of this dreaded killer. Researchers have found some connection between certain products and cancer. When their findings are made known, those products are swiftly taken off the public market. Not long ago, it was hexachlorophene; sometime earlier it was cyclamates; and people are still a little skittish about cranberries because six or eight years ago there was a batch **thought** to contain cancer producing germs.

Why can't intelligent men and women be so concerned about the source of alcoholism? Yet, many want to increase access to alcohol in the name of control. Absurd, isn't it!

GREAT NEED IN THE CHURCH TODAY

Marshall Flowers, Belvedere, S.C.

No one can successfully deny that the church of our Lord is facing a great crisis today. During my lifetime, I have seen the church splintered and fractured over a number of different things, such as: women teachers, women and hats, women speaking in Bible classes, dividing into classes, located preachers, the number of cups in the communion service, church cooperation, church benevolence, etc. But I am personally convinced that the church today faces the greatest crisis of all in the issue of "liberalism."

In Colossians 2:7, the Bible says, "Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." This passage presents, at one and the same time, the basic cause and cure for liberalism. The prime reason that liberalism is making such headway in the church is because many of our members are not "rooted and built up in Him and stablished in the faith." Rather than being "steadfast and unmoveable," they follow the crowd. Whatever the issue is today, some members eagerly jump aboard. If the issue changes tomorrow, so do they!

Brethren, we have a battle ahead of us! Every concerned Christian needs to arm himself with the "sword of the Spirit, which is the word of God" (Eph. 6:17), and as a "good soldier of Jesus Christ" (2 Tim. 2:3), "fight the good fight of faith" (1 Tim. 6:10). In the language of Jude, it is "needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered to the saints." (Jude 3.) What then is the great need in the church today?

We need elders who are "rooted and built up in Him, and stablished in the faith." Men who are able to "convict the gainsayers." (Titus 1:9.) Men who truly shepherd the flock and protect them from the evil one, guarding them with their own lives, for the "good shepherd giveth his life for the sheep." (John 10:11.) Men who can and will stop the mouths of "men who overthrow whole houses teaching things which they ought not." (Titus 1:11.) May God give us this kind of elders!

We need preachers who are "rooted and built up in Him, and stablished in the faith." Men who study diligently and are God's approved workmen, being able to handle aright the word of truth. (2 Tim. 2:15). Men who will "preach the word, be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." (2 Tim. 4:2.) Men who will not shun to "declare . . . all the counsel of God." (Acts 20:27.) Men who are not afraid to withstand to the face those who are to be blamed (Gal. 2:11). Men who love the truth and the souls of men enough that they are willing, not only to be bound, but also to die for the name of the Lord Jesus (Acts 21:13). May God give us this kind of preachers!

We need teachers in our Bible classes who are "rooted and built up in Him, and stablished in the faith." Teachers who not only teach the old paths, but who walk in them themselves (Jer. 6:16). Teachers who know and will teach "the difference between the holy and profane, and cause them to discern between the unclean and the clean." (Ezek. 44:23.) Teachers who refuse to use any unscriptural materials or methods. Teachers who love their students and are mindful of how terrible it is in the sight of the Lord to cause someone to be lost — better that we ourselves be drowned (Matt. 18:6). May God give us this kind of teachers!

We need church members who are

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Questions Answered

Howard Winters, Duncan, S.C.

From James P. Stutts, of High Point, North Carolina, comes the following: "Clayton's (Winters) tract (on **Is Weekly Communion A Scriptural Requirement?**) is a good one. How about answering a question in **Carolina Christian** that came to mind as I read the tract. The question concerns foot washing being an example of humility. Many have asked me about this and it would possibly help many readers who cannot distinguish between foot washing and the breaking of bread as binding examples." Although no specific question is verbalized here, one is plainly implied. Perhaps we can state it as follows: Why is humble service (the thing back of the act) bound while the act (feet washing) itself is not? We answer: because service, not feet washing as such, is the lesson taught. The difference between this and the breaking of bread is that when the Lord broke bread He was teaching the disciples to do just that. "This do," He said, "in remembrance of me." But when He washed their feet He was not teaching them to wash feet: He was teaching them a lesson in humble service. Thus when we show this to be the case we think we will have done what Brother Stutts requested.

Since Clayton's tract deals superbly with the subject of when a Bible example is binding—shows the principle is some detail as to why service is bound—we choose not to deal with that aspect of the subject here. Rather we will devote our effort to showing the real meaning of feet washing.

To help us conserve space, please turn now and read John 13:1-17.

A HUMAN CHARACTERISTIC

One of man's basic needs is for greatness. (We are not pleased with the word "greatness" here but it comes closer to expressing what we mean than any word that is available to us just now. As we continue, we think our thought will come through, even though our choice of words may be unfortunate.) This is closely related to the psychological need of recognition (recognition usually comes by being in some unique position). None of us desire to be first (or great) in every sphere. Personally, we have not desire to be the best cook, not even a cook at all, but we make no bones about wanting to be the best writer. It is only in our own chosen field that we feel the need to excel. So regardless of what it may be in, each of us would like to be first in something. This is what we have called "greatness." The need, since it is God instilled, is not wrong. It can, however, be wrongly directed and thus lead to evil.

Since this is a need of everyone, we can expect to find it in the disciples of Jesus. And so we do. Matthew records the following incident: "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask." (Matt. 20:20.) In another profound and far reaching passage the Bible states: "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." (Luke 22:24-27.) These passages reveal the thinking of the disciples. They felt that only servants served, and they wished to be the served, not the servants. They stood in great need of being taught—taught a lesson in humility that they could never forget. And that is exactly what Jesus did when He washed their feet.

GREATNESS THROUGH SERVICE

Jesus taught His disciples a totally new concept of greatness, one that they had obviously failed to understand until He washed their feet. According to Him, true greatness is not attained by the accident of birth, the status one holds in society, the office he might hold, or by educational attainment—it does not come by worldly power, riches, or wisdom. True greatness comes from within the person, formed by his attitude and character, and involves his total personality. Jesus thus taught that the greatest person is the one who renders the greatest service. This was contrary to the thinking of the disciples. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister" (or servant). (Matt. 20:25,26.) Again, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.) Had the disciples understood this, in John 13, there would have been no problem: instead of seeing the one who performed the menial task of washing the others' feet as the greatest among them, they saw him as the least of all. This concept had to be corrected once and for all. Jesus corrected it by washing their feet.

FEET WASHING

As the disciples saw it, the servant always served. And one of the acts of service in the time of Christ, as well as throughout the Old Testament period, was that of feet washing. The Bible has a good deal to say about it (see Gen. 18:4; 19:2; 24:32; 43:24; 1 Sam. 25:41; Luke 7:44; 1 Tim. 5:9,10), but it is always a service rendered—a service rendered by a servant. In the time of Christ people viewed the one who did the service as inferior to the one served. Thus to wash another's feet was to acknowledge that the one rendering the service was the servant of the one served. There is no doubt that the disciples' feet needed to be washed, but the disciples were arguing among themselves as to who would be the greatest (Luke 22:24). They had failed to comprehend Jesus' profound teaching concerning true greatness. Thus none of them were willing to perform the menial task of washing the others' feet. To have done so would have been (in their view) surrendering the argument as to who was the greatest and therefore acknowledging that the ones so served were superior to the one serving.

THE MASTER SERVES

What a surprise it must have been when the Master of all raised from the supper "and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples'

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feet, and to wipe them with the towel wherewith he was girded." It is no wonder then that Peter exclaimed, "Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet." Peter understood that Jesus was about to wash his feet but he did not understand why He would do such humble service—he did not understand the purpose behind this act. But Jesus promised him that he would . . . and he did in time to come. And so continuing, "Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." Peter may have now caught a glimpse of what Jesus had in mind.

Jesus draws the incident to a conclusion by saying, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet (if I have served you); ye also ought to wash one another's feet (you ought to be servants one of another)."

AN EXAMPLE

According to Jesus the whole incident of feet washing was given for an example—an example of service. He said, "For I have given you an example, that ye should do as I have done to you." The only question to be answered here is, an example of what? Washing feet or of humble service? The example is of the service rendered by feet washing and not the feet washing as such. The feet washing was as incidental to the illustration as the sowing is to the parable of the sower or the far country to the prodigal son. When this is understood the action of Jesus gives us one of the most beautiful and forceful illustrations in all literature—an illustration so forceful that the disciples of Christ can never forget it. It constantly reminds them that they are in this world to serve, not to be served.

That this example binds humble service rather than feet washing can further be seen in the concluding remarks of Jesus: "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

To miss this lesson is to miss the whole purpose of John 13:1-17.

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Jesse Ham, Sr. - A Great Man

Johnny R. Melton, Fairfield, N.C.

Greatness is an attribute which can only be properly ascribed to a few singular individuals. Thomas Addison in listing prerequisites to greatness stated: "A contemplation of God's works, a generous concern for the good of mankind, and the unfeigned exercise of humility . . . these only, denominate men great and glorious." Certainly all would agree that a man cannot be great without these characteristics in abundant measure.

Jesse Ham, Sr., of Union, South Carolina, is a man in whom one can readily see these attributes. The Union Church of Christ is the oldest congregation of the Lord's people in the state of South Carolina. Brother Ham has been a Christian longer than most in the state. The church was established in Union in 1919. Brother Ham became a Christian in the early twenties; thus he has been a child of God for more than 50 years. These have not been years of idleness in the Lord's vineyard or of spiritual immaturity. Rather, Jesse Ham, Sr., accepted the Pauline exhortation to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) It was this detailed investigation of God's Word that set Brother Ham above his peers. Someone once wrote that "The study of God's word, for the purpose of discovering God's will, is the secret discipline which has formed the greatest characters." Brother Ham is a man of impeccable character and a credit to the congregation at Union and to the Lord's church everywhere.

Jesse Ham, Sr., and his wife, Anna Martin Ham, emulated the apostle Andrew. Andrew after he met Jesus, went and brought his brother Peter to the Lord. Brother and Sister Ham, after learning and obeying the truth, went immediately to their own family with the "Good News." Under their teaching many of their relatives obeyed the gospel and the Ham family make up a large portion of the church at Union. Brother and Sister Ham were the parents of three sons, all of which, due to impeccable training and teaching, are faithful Christians. Clarence served as a deacon at one time in the church at Union. He later moved to Clinton, where there was no congregation of the Lord's people. In true Ham form, Clarence was instrumental in starting the church at Clinton. The church began meeting in his home and has since grown and developed into an active force in the Lord's vineyard. Jesse, Jr., is at present serving as a deacon in the church at Union. Jesse, Jr., also preaches the "unsearchable riches" from time to time, and is a faithful laborer for the Lord. Gary serves the church in Union as one of its elders. He is an influential member of the church and community. He readily attributes his success to the training and example of his father and mother. Of Brother Ham's nine grandchildren, the six that have reached an age of responsibility have obeyed the gospel, and are a credit not only to their parents but to their grandfather as well.

Sister Anna Ham passed from this life in 1970, having been a faithful companion and a constant help in time of trouble. She had also been a mother who had helped instill Christian principles in her three sons.

Brother Ham married Sister Mamie Wages in 1972 and since their marriage they have labored together in service to the Master.

Brother Ham served the church at Union as an elder for more than a quarter of a century. His resignation was forced by faltering health, how-

(Continued on Page 13)

AS THINGS STAND NOW

We are happy to be able to tell you that all the children in the Palmer Cottage are doing well. Brother and Sister Walt have assumed their duties as houseparents, and are doing a good job. There are now five children living in the Palmer Cottage in addition to the Walts' child. These five children range in age from pre-school to mid-teens.

The second cottage is now completed. It is ready for use. Brother Jim Smoak has secured furniture and carpets for the home at wholesale prices. The furniture is of excellent quality. Ladies of the Providence Road Church in Charlotte, North Carolina, have made and hung curtains in all the rooms. The only room left unfurnished at this time is the den. This was purposely done in view of the fact that the houseparents, when selected, may have some furniture they would like to bring with them. We could use sheets, blankets, bedspreads, wash cloths, towels, and kitchen utensils.

We are in great need of houseparents for this second cottage. We cannot emphasize this need enough. Already we have had inquiry from three children who need a home such as you provide at the Southeastern Children's Home, Inc. If you know of a good couple willing to accept a real challenge and who want to render a great service to God and man, have them write us about this houseparent work. You may address us at: 75 Nash Street, Sumter, S.C. 29150.

We are sorry to report that Brother Hugh L. Palmer, Superintendent of the Home, has been hospitalized for two weeks with internal bleeding. At this writing he is much improved, and hopes to return home within the next few days. This is the situation as of November 5. Please remember Brother Palmer in your prayers.

Your contributions are deeply appreciated, and much needed. Without your support this work could not continue. We are grateful for your friendship, and your interest in this work.

Each month we mail the **Southeastern News** bulletin to everyone of whom we know who is interested in the children's home. We would be pleased to mail this bulletin to you and your friends that you might learn more about this work. If you would like to be added to the mailing list, just send your name to us at: 1221 Shawnee Road, Madison, Tennessee 37115. There is no cost or obligation involved in this request. In the bulletin all donations to the home are acknowledged. We would like to take this opportunity to thank Mrs. Jesse Ray and Mrs. Thelma Smith for their untiring efforts each month in preparing these bulletins for the mail. This is a big job. These ladies work faithfully.

Again, in closing, we emphasize our great need for houseparents. Please let us hear from you if you can serve as houseparents, or if you know of a faithful Christian couple willing to serve.

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: CANADA–Some of the first foreign missionaries from North America were Canadians. The work in India was largely started because of Canadian Christians who largely continue the work even today.

MEXICO–Churches are growing as native evangelists are spreading the truth. Preacher Training schools in Mexico City and Torreon are rendering a tremendous service. The Sandy Springs Church in Atlanta, Ga. has helped translate the Bible for an old Aztec tribe that never before had a written language or Bible. Harris Goodwin busily covers the nation with a magazine and other literature while supporting himself.

CENTRAL AMERICA–Some $67,000 was given and used for relief of earthquake victims in Managua. The church is growing but needs more workers.

SOUTH AMERICA, SAO PAULO, Brazil–The largest church possibly outside the U.S. is in this city. They have a $262,000 building (with property) and World Radio is booming the gospel on the air while Bible Correspondence work continues.

QUITO, Equador–There are about 15 congregations in this country among not only the Spanish, but also the Indians.

CARIBBEAN, PORT-SU-PRINCE, Haiti–There are about 140 members here and a school with 350 students and 20 active preachers in this country.

EUROPE, GREAT BRITAIN–It is estimated that we have fewer than 2,000 members in Great Britain: some 30 churches or more in England, 10 or 12 in Scotland, six or seven in N. Ireland and one church in Cardiff, Wales.

SPAIN–The Herald of Truth radio ministry is now back on the air in Spain over stations in Madrid, Barcelona, Seville, Menorca and Almansa. After being off the air for nearly a year because of Catholic pressure, Juan Monroy resumed his broadcasting in October, 1973.

BEHIND THE IRON CURTAIN–Work continues under dangerous conditions. Hundreds are baptized every year–in secret, while missionaries and converts risk their lives for Christ.

AFRICA, Uganda–Christians now must meet in secret as the government has banned the Church of Christ.

ZAIRE–This country has now closed its doors to our missionaries.

ADDIS ABABA, Ethiopia–There are now about 200 churches with somewhere between 5,000 and 10,000 members. Preacher students trained this year number 58. In general, the church is rapidly growing throughout Africa with some estimating that within 25 years possibly 400,000,000 Christians will be found in service to God.

ON THE HOME FRONT: UNITED STATES–Though difficult to figure, it is estimated that we have about 15,000 to 17,000 congregations (13,000 listed in Firm Foundation Directory) with some 2,500,000 members and from 7,000 to 9,000 evangelists. The 13,000 churches will not average 100 in members!

In the U.S. we have accredited colleges in Pennsylvania, W. Virginia, Michigan, Kentucky, Tennessee, Alabama, Florida, Arkansas, Oklahoma, Nebraska, Texas and Oregon, with one University in California.

Two major evangelistic thrusts on TV are the Herald of Truth and the Amazing Grace Bible Class with various other special prime-time films. Radio is also being aired locally by local churches and national-type programming continues by the Highland Church (Abilene, Texas) and World Radio (W. Monroe, La.)

Many bus ministries have begun in the last year with astounding results.

Care of the elderly and orphans continues to increase through homes for such and many congregations are directly overseeing their own homes.

A new kind of ministry to denominational preachers has been very successful this last year, as worked by Marvin Bryant and Robert Shank, former denominational preachers.

GENERALLY SPEAKING, in the U.S. we seemed to be on the march more than ever before, yet not keeping up with our country's need for the gospel. On one hand there is much more being done by preachers in a public way, yet maybe less being done by the average member in a personal way. Nevertheless, the future is encouraging.

FROM THE GOOD NEWS: " . . . And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" John (1 John 2:1b)

RESTORATION OR REPRODUCTION:

. . . from page 4

mise. There is no turning back—the battle line is drawn. Here we stand, committed to a cause that means more to us than life itself. Here we will fight until death (or as long as God gives us the ability to do so).

But we wonder if there is not a better word to describe what we are doing than "restoration." Actually we are not trying to restore in the absolute sense of the term: we are trying to reproduce. The church of our Lord was produced in ancient times by sowing the seed, which is the word of God (Luke 8:11). We have identically the same seed today. When we sow the seed (and when it germinates) it produces the same thing it did when the apostles of Christ sowed it. When the word of God is preached, believed, and obeyed the New Testament church is the results. To sow the seed and then reap the harvest is not a restoration, it is reproduction (it is a restoration only in the sense that one has the same kind, not in the sense that the original seed has been restored). So what we are doing is sowing the seed. The seed reproduces. Seed produces after its kind . . . and nothing else. We are to go into all the world and preach the gospel (Mark 16:15). When the gospel is believed and fully obeyed, regardless of when or where it is, it produces Christians and Christians are added to the church (Acts 2:47), the body of Christ (Eph. 1:22,23). Thus, we are sowing the seed in order to reproduce the New Testament church. Our effort, therefore, might better be called "the Reproduction Movement."

JESSE HAM, SR.

. . . from page 10

ever, his wise and sage counsel is still sought on many occasions. His influence is still felt by the powerful example of his life which exemplifies in detail the life of a Christian. This writer has sought the advice of Brother Ham on numerous occasions. As a student at Freed-Hardeman College, the writer wrote an essay about Brother Ham as one who had influenced his life. Faithful Christians everywhere should band together and pay homage to this truly great man.

"The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on virtue, and on God is most unfaltering." Truly, Jesse Ham, Sr., is such a man!

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

STATESVILLE, NORTHVIEW

MAX B. REED, Reporting: August 20, 1973 marked the first anniversary of the Northview Church of Christ. The Northview Church met for the first time on August 20, 1972 with 20 present for the morning services and 30 for the evening services. Our attendance now ranges from the mid 50's to the high 60's on Sunday mornings. Our highest attendance to date was 75. From the beginning until the first of this year, 1973, the brethren did the speaking with the exception of November 27 through December 1972 when Michael Seamon from the Jericho congregation spoke each Sunday morning.

Our first year has produced nine baptisms and 11 restorations. With the Lord's help we will do better in our second year.

In the September 1972 business meeting, Brethren Clyde Boan, Charlie Lowtharpe and James Smith were appointed to locate and purchase a building site. They negotiated with Sam C. Gaither for an acre-lot on the north side of Museum Road for the sum of $9000.00. The church has been able to liquidate $4000.00 of this debt in our first year.

On January 1, 1973, Brother Max B. Reed began with the Northview Church, coming to North Carolina from Milan, Kansas.

We are receiving outside support from individuals and congregations as well. We are extremely grateful for the help we are receiving. The future looks bright for us.

GREENSBORO, FRIENDLY AVE.

James W. Oldham, Jr., and his wife, Ginger, began working as the new minister of Friendly Avenue, September 1, 1973. Brother Oldham comes to us from the Walnut Bottom Road church at Carlisle, Pa., where he served as minister during the past eight years since graduating from college. He received a Bachelor's degree in Bible and psychology from David Lipscomb College and a Master's degree in counseling from Shippensburg State College, Shippensburg, Pa. He has completed additional post-graduate work at Pennsylvania State University and Oxford University, Oxford, England.

Brother Oldham feels, "that now as much as any time in the past, people are eager to hear the God-given revelation of Jesus and His promise of salvation. They want to hear the Scriptures preached in a manner that will make the Lord's message plain to them. At the very least, they desire to be as successful in their spiritual growth as they are in their secular accomplishments. In this time of "hungering and thirsting" after truth, individuals are sincerely seeking to be convinced of something to which they can give their lives. Any person who is willing to take a chance and open himself up to the Lord and rely upon God's guidance will find himself satisfied beyond description."

We are glad to have Brother and Sister Oldham working with us. The congregation has been witnessing an average of at least one addition at each service during the past three months for which we praise God.

HIGH POINT, EASTCHESTER DR.

JAMES STUTTS, Reporting: Two baptisms have taken place during November. We continue airing the World Radio broadcast over WMF H.P., 1230 khz, 10:15 to 10:30 Sundays, while supporting Jerry Hickman $100 per month in the White's Ferry Road School of Preaching. The spirit of love continues to permeate the faithful saints here.

SOUTH CAROLINA NEWS

NEWBERRY

PAUL ROGERS, Reporting: The church here is grateful to the various congregations and individual members which have been so generous in their giving to the Lord's work here. Brother James Davis continues to receive favorable comments on his three-day-a-week radio program on a local station. One young man obeyed the gospel recently. We are thankful for the family of six that has moved to the city, which with this much needed support, we are near capacity of our conference room at the Newberry Inn. An additional room is acquired for Bible study each Sunday morning.

We now have in the building fund $5,157.07, but we need to raise $10,000.00 by January 1, 1974 to make our building program a reality on the two acres of land we own. As a leader of the church will you give the membership an opportunity to exercise the Christian grace of giving to the Lord's work here, in addition to their regular contribution? Since we began the work here I have found that mission-minded brethren will give extra when the need for spreading the gospel is presented to them in a positive manner.

We are confident that the faithful Christians that love the Lord's work will assist us in making our building program successful in early 1974, as we need these facilities soon. This is the giving time of year and you may need a tax deduction. "It is more blessed to give than to receive." We shall expect to hear from all mission-minded brethren by January 1, 1974. May the Lord bless you in all your efforts in his service. Pray for our work here.

GREAT NEED . . . from page 6

"rooted and built up in Him, and stablished in the faith." Members who do not just say, "Lord, Lord", but who earnestly and wholeheartedly strive to do the "will of the Father which is in heaven." (Matt. 7:21.) Members who truly seek "first the kingdom of God, and His righteousness." (Matt. 6:33.) Members who truly "will to do His will" and thus "know of the doctrine" (John 7:17) because they "study to show themselves approved unto God" (2 Tim. 2:15). Members who are henceforth "no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14), but are those "who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). Members who "believe not every spirit, but try the spirits whether they are of God" (1 John 4:1). Members who, as the Bereans, search the scriptures daily to see whether the things they hear are so (Acts 17:11). Members who exercise themselves unto godliness and "refuse profane and old wives' fables" (1 Tim. 4:7), and every other fable or untruth. May God give us this kind of members!

The great need in the church of our Lord today is for elders, preachers, teachers, and members who are "rooted and built up in Him, and stablished in the faith". Brethren, the battle lines are drawn, and as the poet has so well said, "Soldiers of Christ, arise and put your armor on; strong in the strength which God supplies through His beloved Son. Stand then, in His great might, with all His strength endued; but take to arm you for the fight, the panoply of God. Leave no unguarded place, no weakness of the soul; take every virtue, every grace, and fortify the whole. That having all things done, and all your conflicts past, you may o'ercome through Christ alone, and stand entire at last." May God give us this kind of fortitude!

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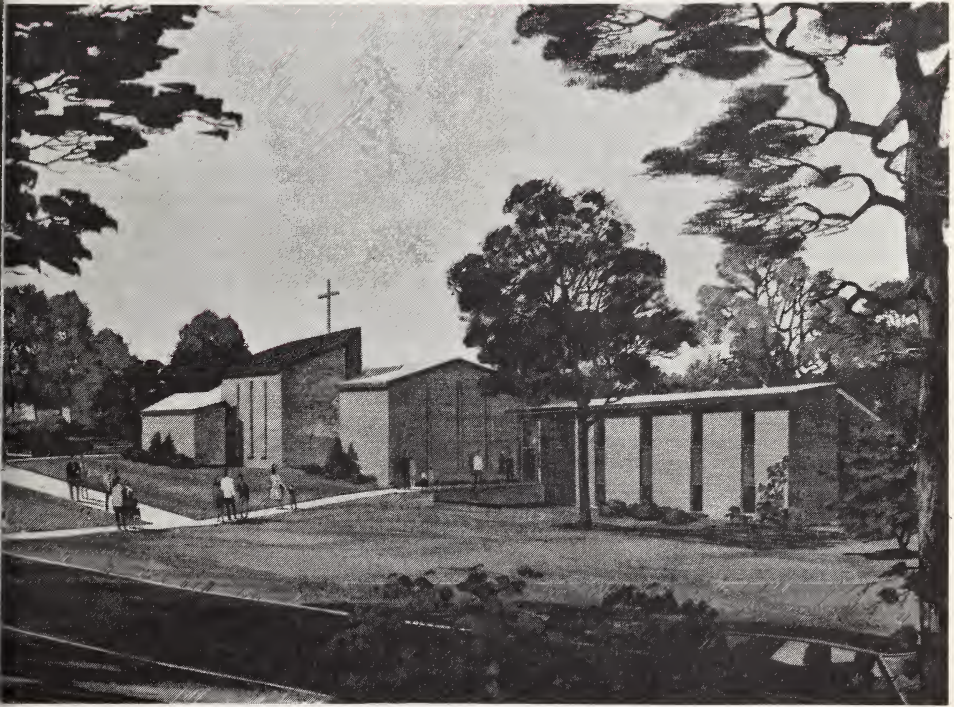

Mebane Street Church In Burlington - Moving Forward *(See Page 8)*

EDITORIALS

UP WE GO

We are excited and saddened! Excited because we are increasing the size of **Carolina Christian**, but saddened because we are forced to announce a price increase.

In its never ending quest to provide our readers with the best possible paper for the lowest possible cost, the Board of Directors have taken a long, but reluctant step. Plagued with the inevitable cost of production, it had to choose between two possible alternatives: (1) leave the paper at its present size of 16 pages with a price increase pending sometime during the year; or (2) increase the size of the paper now and announce a price increase for June 1, 1974. For a number of reasons it chose the second alternative. First, it gives a large paper and the reader will be given more for his money. Second, by adding more pages we reduce the cost of per page production. Third, an increase in size gives the editor a chance to add a little more variety, and hopefully will enable the paper to expand its out-of-the-Carolinas circulation. Finally, we felt that no one would mind paying a little more if we could give him a great deal more. So with this issue we go up to 20 pages and on June 1 the subscription price will be raised to $3 per year ($2.50 in clubs of five or more). The bundle and family plan will continue to be the best buy at .15¢ per copy.

In the next five months (until June 1) we are asking everyone to join with us in the most intensive subscription drive ever put on by **Carolina Christian**. For 15 years it has served the Carolinas well. Now let us show our appreciation by adding 1000 new subscriptions. Until June 1, subscriptions in all categories will be accepted at the old price. You may subscribe for as long as you like (one man subscribed for 20 years) or send as many to others as you wish. But regardless of how you work it, take advantage of this period of grace to renew your own subscription, get a club of subscriptions, send gift subscriptions, get the church where you worship to take a bundle or use the family plan (by far the best method), etc. Help us get **Carolina Christian** in every Christian home in the Carolinas. It can be done! It should be done! But if it is done we **must** have your help. Let's do it . . . let's do it together!

EDITORIAL AND PUBLICATION STAFF:
Howard Winters, Editor

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PRAYER

Prayer, to some, is no more than asking for things—asking God for things to be as the pray-er wants them to be; to others, it is seeking for God and His will in the reception, nonreception, or disposition of things—asking for things so that God's will can be done. To the former, the answer to prayer is the reception of things to satisfy desire; to the latter, it is God's will being done in all things. "Thy will be done" should be more than idle words.

Prayer is a powerful force. It moves both God and man. It moves God in the sense that He has promised to hear the supplications of His people and answer them in a way that is best for them and for the whole scheme of things in His plan. Do not be deceived: God listens when His people prays. And "the effectual fervent prayer of a righteous man availeth much." (James 5:16.) The Lord said through Jeremiah, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3.) But why pray if God never does that which He would not have done without prayer? Prayer moves man in the sense that it brings him to the point of yielding himself to God's will, of putting himself in the hands of God and accepting His decision as the best for all concerned. Prayer is an affirmative answer to the question, "Shall not the Judge of all the earth do right?" It brings the pray-er face to face with his need for and reliance upon God. It thus moves him closer to God. It is our firm conviction that no one is really ready to pray until he feels his need for God and His will more than he needs the things for which he asks in prayer. It is God, not things, we need.

Prayer is, therefore, a pray-er seeking God's will. The answer to prayer is for God to grant that His will be done to and through the pray-er.

CHEATING SELF

When we fail to do God's will, fail to do the best we can in the cause of Christ, we cheat ourselves, not the Lord. The Lord made man and He knows what it takes to make him what he ought to be. Christianity is designed to build Christians–the religion is for man, not man for the religion. In this life we are building for eternity. As we build now, so shall our eternal heritage be.

"In Edwin Markham's **Parable of the Builder** we have the story of a certain rich man who had it in his heart to do good. He sent for his carpenter and put before him plans to build a beautiful house on one of the finest locations of his estate. When the plans were laid and the contract decided the rich man went away on a long journey leaving the job with the carpenter. When he had gone the carpenter said to himself, 'This is my chance.' So he used poor materials and gave poor workmanship that he might have a larger reward for himself for less work. At length, the house was finished. The rich man returned and the carpenter brought him the keys. 'The house is finished,' he said. 'Good,' said the rich man, 'I am glad it is finished. I hope it is well built for all along I have intended to give it to you. The house is yours, you keep the keys.' The builder was heartsick." He had cheated no one but himself. What he had failed to give when he thought it would be another's he had literally failed to give to himself. And so it will be with us if we only half heartedly serve our God: for the service we render to Him is the stuff of which our eternal home is made. Do not build for eternity with shoddy material. It will be given back to you in the day of judgment.

ATTITUDE

Attitude is the heart of action. It is the display window of character. The kind of person one is, shows up in the way he feels about himself in any given situation, whether he exalts or humbles himself. Big men are humbled by that which is placed in their trust and they are willing to let others be the judge of their value; little men are exalted by positions of trust and they parade themselves before others lest their "great worth" be overlooked. Put a big man in a big place and it humbles him; put a little man in a big place and he feels exalted–it gives him the big-head. A man is thus known by his attitude. Jesus said, "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:8-11.)

TEACHING

Most of us do a lot of telling and call it teaching, but telling is not necessarily teaching. One teaches only when he imparts something to another. This impartation may come more by showing than by telling. Thus when we say one thing and practice another we may be teaching more by what we do than by what we say. We are telling one thing and teaching another—we are saying certain words but we are imparting entirely different concepts. Paul has some strong words on this principle. He says, "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Rom. 2:21-23.) We might tell a man that it is sinful to steal, but if we steal after telling him that, we have taught him, not that it is wrong to steal, but that either we do not believe what we say (and thus confess our hypocrisy) or else what we say is not true. What we told him and what we taught him would be two different things entirely. So it is with committing adultery or idolatry or any other sin. We teach what we impart, not what we say.

The following story will illustrate our point: A stray dog wandered up to a preacher's house. His three sons became very fond of the animal and their father permitted them to keep it. One day the "Lost and Found" column of the newspaper carried a description of the dog. The identifying features, according to the ad, included three white hairs in the dog's tail. The boys were heartbroken. In their presence the father carefully removed the three white hairs. Later someone told the owner where the dog was and he came to check on it. The animal showed every sign of recognizing its master. As the happy owner was about to take him away the preacher asked, "Didn't you say the dog had three white hairs in its tail?" The owner searched in vain for those identifying marks. Unable to find them he was forced to leave without his pet. Years later as the minister looked back over the event he said, "We kept the dog, but I lost my three boys for Christ." But why had he lost his sons? He had told them one thing but had taught them another. This man had preached honesty from the pulpit; he had emphasized it with a show of candor and enthusiasm; he had said many times that honesty is always the best policy. He had also told his sons at home to be honest, to be true, to be just, and to do unto others just as they would have others do unto them. But in spite of all that he had said, he taught them dishonesty by removing the identifying marks from the dog's tail. He had told them one thing but taught them another.

DOING WHAT WE OUGHT

We ought to do what we ought to do. Every man, regardless of who he is, has a duty to perform, a mission to accomplish, a work to do. Unfortunately most of us resist the opportunities God places before us and spend our lives doing what we want to do

(Continued on page 10)

THE VALUE OF PRAYER

Roy Z. Kemp, Greensboro, N.C.

"The effectual, fervent prayer of a righteous man availeth much." (James 5:16.)

The greatest privilege given to man is prayer. It is the avenue of communication with the Heavenly Father through His Son Jesus Christ. Through prayer, man is able to express his innermost thoughts, his greatest longings, his secret, heartfelt emotions to interested, attentive ears.

Prayer is a blessing that is more precious than a lifeline extending out into perilous waters. It is a means of worship which will always bring us closer to God.

Prayer can strengthen us and give us courage. It can relieve a worried mind and bring us peace. It can soothe a savage heart and make it calm. Prayer can sustain us when all else fails. It is an emotional release which helps us steady and stabilize our beings. It is the strongest factor in helping us to overcome evil temptation.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." (I Peter 3:12.) "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

If no other scripture verses mentioned the benefits and value of prayer, these two should be sufficient to convince us that prayer will produce results. But there are many, many other passages which substantiate this.

The disciples of Jesus had to be taught how to pray by the greatest of all teachers. The apostle instructed us to "pray without ceasing", meaning that we were to be in an attitude of prayer and receptive to the Heavenly Father at all times—to be always in the proper frame of mind for communication with Him.

Prayer helps our spiritual growth. We are never too young or too old to engage in prayer. It is a precious gift which remains with us all of our lives, and we should use this divine gift daily. It is a means of keeping us in touch with God. It is a way of showing our love to Him. God wants us to pray. Prayer helps us to serve God and keep us ever mindful of our need for service.

"I exhort therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." (I Tim. 2:1.)

It takes faith to pray with sincerity. We believe in prayer; therefore, we should pray in order to show our trust and belief. But prayer must never be made for a selfish reason or for personal gain; such prayers are but wasted words. They will never reach the throne of God!

Prayer motivates us and helps sustain the awareness of our dependence upon a merciful God. We express our devotion to God when we pray. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6.)

The vitality and power of a Christian's testimony can be measured by his prayer life. It is impossible for anyone to be a Christian and not pray. It has been said that faith is only doubt that has had its prayers answered.

There is value in prayer! Learn to pray by praying.

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Four Parts Of Prayer

Howard Winters, Duncan, S.C.

Prayer is one of the Christian's highest privileges. Through it he has the right (or authority) to approach the throne of God, the God of all the heavens and the earth. The Bible says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.) What higher privilege could God grant to His people? But though we have the right and privilege to take our petition to heaven's throne, to make our desires known to our Creator, to be sympathetically heard by Him "with whom we have to do," we should do so with deep awe and reverence and in the best manner possible for our limited and finite capacities. We should be ashamed to approach our Maker in a slipshod haphazard way. If we were permitted an audience with the President of the United States, we would make every effort to be at our best and say what we had to say in the best possible way. This is the way it should be. The dignity of his office demands it. How much more than the Ruler of the universe?

It would be difficult, indeed, to pray without recognizing, either consciously or unconsciously, four parts of prayer, as set forth in the Scriptures. Although it is not always accurate to make the sharp distinction that such a division of the subject demands, the contents of most prayers can be broken down into four parts, parts that will be both needful and useful to recognize as we pray.

1. **Adoration—recognition.** There may be better words to express what we have in mind here, but presently we are unable to think of them. Prayer is addressed to God, and each prayer must recognize God as the source and giver of all things. We should, therefore, approach God with proper adoration. When Jesus was teaching His disciples how to pray, He said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) Prayer is thus to be addressed to God, in a manner of adoration, with proper recognition for the power, reverence, and majesty of His name. When they faced persecution, it is said of the early Christians " . . . they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." (Acts 4:24.) Every prayer is thus a recognition of God—a recognition that springs from a heart filled with adoration.

2. **Thanksgiving.** "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18.) When we recognize God as the source and giver of all good things, we surely will be grateful to Him for all the blessings of life, whether seen or unseen. Consider a few of the many things for which we should be thankful:

For the love of God—His love toward us is unbounded.

For Jesus Christ, God's only begotten Son—He died for us.

For the life, death, burial, resurrection, and ascension of Christ.

For the word of God—it is our roadmap to heaven.

For the early church—the devotion and sacrifice of the early Christians.

For the church today—it is the family of God.

For Christians—the most wonderful group of people on earth.

For the government under which we live—it provides freedom unsurpassed.

For the opportunity to be a Christian—many in the world have never heard the sweet, sweet story.

For the challenge of the Great Commission—unlimited, worldwide.

For our family—father, mother, son, or daughter.

For life's necessities—food, clothing, and shelter.

For so many useful productions which make life easier.

For our work—the joy it brings.

For health, peace of mind, and happiness—happiness is being a Christian, being thankful.

For the hope of heaven—aspiration for the world to come.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) To come to this realization is the very essence of prayer—God is the source and giver of all good things, and we are the recipients of His gifts. We must, therefore, learn to be thankful for all things (for some of the things we think are not good turn out to be the best gifts of all.)

3. **Petition or supplication.** In prayer, both words mean an earnest or humble request made to God. Paul petitioned the Lord three times to remove his "thorn in the flesh" (2 Cor. 12:8.) Prayer was probably one of the things Peter had in mind when he said, "Casting all your cares upon him; for he careth for you." (1 Pet. 5:7.) Paul urged, "Be careful (anxious, ASV) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) Included in such petitions would be the following:

For daily bread (Matt. 6:11.)

For forgiveness of sins (Acts 8:22; Matt. 6:12.)

For wisdom (James 1:5.)

For deliverance from temptation (Matt. 6:13.)

For boldness to speak the truth (Acts 4:29.)

For needs (Matt. 6:8.)

For mercy (Luke 18:13.)

For God's will to be done (Matt. 6:10; 26:39.)

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:20, 21.)

4. **Intercession.** This word carries with it the double idea of intimacy and request—a request by one who knows the power on the one side and the needs on the other. It is thus usually used in the sense of praying for another (person or thing). There are many people, needs, and things for which we should earnestly pray. Take for example Paul's prayer for the Philippians: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1:9-11.) But in addition to the things Paul mentions here, Christians can intercede in their prayers:

For enemies (Matt. 5:44.)

For kings (including our President) and all in authority (1 Tim. 2:2.)

For conditions contributing to peaceful living (1 Tim. 2:2.)

For the preservation of Christians (1 Thess. 5:23.)

For faithful preachers of the gospel (1 Thess. 5:25.)

For churches doing the Lord's will (Rom. 1:9.)

For more laborers to be sent into the harvest (Matt. 9:39.)

For those in trouble (Acts 12:5.)

For open doors to preach the truth (Col. 4:3.)

(Continued on page 9)

Burlington - Moving Forward

Larry A. Walker, Burlington, N.C.

On the first Sunday in July, 1973, the Mebane Street church of Christ (formerly Vaughn Road church of Christ) met in its new church building located at 1610 North Mebane Street, Burlington, North Carolina. It was a joyous occasion and reflected the planning and work of six years. It became apparent a number of years ago that the congregation had reached a "saturation point" at the Vaughn Road Property, and plans were formulated for the purchase of land. In December of 1969 the church purchased five acres of land on one of the main streets in town. A building committee was selected, headed by Jimmy Hartley, and a finance committee chaired by Art Springer. These committees spent many arduous hours in developing efficient plans for a new plant. A local architect, Mr. Herbert Carmen, was hired and bids were let in July, 1972. Construction was begun by C.L. Price, Inc. of Greensboro in October of that year.

As a result of the faith of these brethren there now exists a $185,000 structure which will offer expanded growth in the future. The auditorium will seat 314, there is a large foyer, restrooms, ten classrooms, an office, and an education center for teachers. In addition there is an old ten-room framed house on the property which is presently being utilized as a benevolent storage center as well as a print shop.

The church's first bus has been in operation since July and is averaging 30 each Sunday. A Children's Bible Hour, which coincides with the regular adult worship at 11:00 A.M., has been an exceedingly successful endeavor. Each Sunday over 60 children meet for the Bible lessons on their own level. Both the bus ministry and the Bible hour have succeeded in involving the teenagers in the church's work.

The Burlington church is the only congregation in Alamance County and its history goes back to 1953 when four families met in a room over a downtown drugstore. In 1955-56 the Vaughn Road property was secured and construction began on a new building. Much of the work of construction was done by the faithful members and the building stood as a monument to their faith and dedication. In 1970 two years of intensive planning developed toward the construction of the present building.

Past ministers of the congregation include C.R. Franks, Neil Lightfoot, Bruce R. Curd, Eugene Clevenger, and Howard Winters. The present minister, Larry A. Walker, is in his fifth year with the church. The present elders are Vance Vanhoy and Charles Parker. They are aided by six deacons.

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Satan's Great Masterpiece

James Bryant, Williamston, S.C.

Over the years Satan has devised many things to deceive the minds of men. He began way back in the Garden of Eden many years ago by saying, "Ye shalt not surely die." (Gen. 3:4.) Since that time he has continued to run rampant among us.

One of his great masterpieces today is the modern translation of the Bible, or rather a perversion of the Bible. In our area there is a push to distribute, THE LIVING BIBLE-paraphased, THE WAY and others that are not even close to a true translation of God's word; yet they are on display in almost every department store and some food stores. These are simply money making projects because one can obtain a true translation of God's word for half the price of these. Some well known men and women are backing them; but I do not believe they have read them or if they have they are also just backing them for the money. Before purchasing a copy of these, open it and read I Samuel 20:30. This passage alone should keep you from buying it. Such language should not even be printed, much less in a book called the Bible.

If one needs further convincing, read John 9:34. There is even one called THE CHILDRENS BIBLE, which reads the same way. Do you want your children to read such, and grow up thinking this is the Bible? God forbid! We need to have a book burning as they did in Ephesus (Acts 19:19.)

FOUR PARTS OF PRAYER

. . . from page 7

For the lost (Rom. 10:1-3.)
For the sick (James 5:16.)
For a free course for the word of God (2 Thess. 3:1.)

For all these and more a Christian can pray. Because he is on intimate terms with God, he can approach God on behalf of others.

Christians need to continue in prayer–to be assured that God hears and answers their prayers. Jesus once spoke a parable " . . . to this end, that men ought always to pray, and not to faint." (Luke 18:1-8.) Phillips renders the first verse as follows: "Then he gave them an illustration to show that they must always pray and never lose heart." This was brought forcefully home to us some years ago when the whole family was caught out in a severe snow storm in east Tennessee. We were on a back road many miles from anyone we knew, and had neither snow tires nor chains. We had gone just as far as we could go and had turned back (in a storm such as this one was it is just about as easy to go one way as the other.) As usual, I had gotten overly concerned and upset as we wondered what we would do if we did not make it in the only direction we could go. At this point Jimmy (our son, who was then only six years old) interrupted and moved a mountain of tension by saying, "Daddy, you don't have to worry now. I've sent up eleven prayers for us." He not only sent up the prayers, he believed that God had heard him. Is not this a lesson we all need to learn?

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THE ENERGY CRISIS

Jim Creech, Charleston, S.C.

It is interesting to note the shift in emphasis from one news story to another. But there is one subject in the news today that seems to be getting as much attention as the "Watergate Affairs" and the conflict in the Mid-East. We are hearing a great deal these days about the "energy crisis". The reports lately have not been exactly comforting. We are all accustomed to staying as warm as we like in the winter and as cool as we want in the summer. We drive our cars when we get ready, and we go wherever our heart desires. We are the most "mobile" society that has ever existed. We have only six percent of the world's population, but we consume thirty-five percent of the world's energy. We are extravagant, haughty, proud, wasteful, selfish and extremely spoiled. Now we learn that our seemingly "unlimited supply" of energy may be, in fact, limited to the point that our live styles will have to be changed. Things may never be the same, even if the Arabs become more tolerable of us and lift the present oil embargo.

But the main point I wish to make is that it may not all be so bad. For instance, in the past decade or so there has been less and less family life because every member of the family goes their own way. If we have less gas maybe we will be forced to stay at home more. Sunday driving is extremely curtailed because of Sunday no-gas sales, so maybe there will be less "week-ending" which has been plaguing the church in recent years, especially since the surge of interest in camping. If the speed limit is reduced, there most likely will be fewer highway deaths. While I am aware that there can be many adverse effects because of the energy crisis, I am suggesting that there are some good things that could come from it. Perhaps what we really need to do is to thank God for the blessings that we presently enjoy, and strive to live godly lives. Energy crisis or no energy crisis, the Lord made a promise a long time ago that His followers would be cared for. Read Matthew 6:25-34 to refresh your memory. As Christians, we should make the best of every situation. The "energy crisis" could very well become a blessing in disguise.

DOING WHAT WE OUGHT

. . . from page 4

rather than doing what we ought to do. This can be illustrated by an incident recorded by Bruce McIver. He tells of seeing a missionary nurse in far away Paraguay. Interested in what she was doing, he asked, "Do you like your work?" She answered, "Like my work? No, I don't like my work. I don't like living in another land, speaking a foreign language, having the wrong color of skin, seeing the flag of another country flying over the compound. Neither do I like the poverty and filth all around me. I don't like leaving my mother alone in the hills of Arkansas. But heaven help us if we only do for God in today's world what we like to do!" This young lady had learned a lesson in life that many of us miss, namely, that it is not always pleasant to do one's duty but that one should do what he ought to do rather than what he wants to do. It is this kind of determination and commitment every Christian needs and should have when it comes to doing God's will. When we make up our minds to do right, to do what we must do to please the Lord, rather than what we want to do, the battle of life is half won and the distance to heaven is half covered. It is this kind of decision, this kind of commitment, that is needed to take the world for Christ.

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SHARING GOD'S LOVE

Harvey Smith, Greensboro, N.C.

When we have Christ in our lives, we want to share Him with others. To know Him is to love Him, and to love Him is to share Him. There is nothing greater that we can share.

This morning as I sat on my porch thinking of the blessings God has shared with me, I saw my neighbors across the street. I went over and sat with them, and we talked about what God has meant to us and how He had changed our lives, and how we should share His love with others.

We also talked about how we could be a good Christian—and then we found that this was not a good description nor an apt one. There is no such thing as a "good" Christian nor a "bad" Christian. We are either a Christian or we are not.

To be a Christian is a great struggle, but the result is worth all our efforts. To be a Christian is a great accomplishment; there can be no higher aspiration than to love and serve the Lord.

There are those who have a desire to be a Christian, but they do not carry on to the fulfillment of their desire. They do not reach their goal. They hesitate, procrastinate, putting off until tomorrow the thing they should do today. God does not promise any of us a tomorrow; we are only given today.

Sometimes we will find that our desire to be a Christian leads us to be tempted to be more religious than we are, but the ones who really love Christ do not want to keep His love only for themselves but to share it with others. It is a great treasure—one to be shared and not kept selfishly for ourselves.

James insisted that self-seeking assertiveness defeats its own aim. The way of humility is better for it leads to real advancement. It is the meek who "shall inherit the earth" (Matt. 5:5.) It is the humble ones who please God. How often Jesus advised us to keep our eyes on heaven. Read Luke 10:25-27.

If we are to share Christ, we should emulate the Apostle Paul, for he did more to share Christ than any other person. Paul taught Christ and His love, and that by loving Him we would be saved. And, like Jeremiah, taught how we must tell others the way to be saved.

Take the message from Jeremiah 18:4; the vessel was spoiled in the potter's hand, but he reworked it into another vessel. The Lord told Jeremiah to go to the potter's house and watch him work.

Jeremiah obeyed this command, and he watched the potter change and shape the clay on the wheel and then shape it according to his will. Any hard lump of clay beneath the surface that would mar the vessel would be removed and the potter would make a new beginning.

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When You Think Of Tracts, Think Of Win-More

The Apostolic Reflector

Tommy Alexander, Charlotte, N.C.

This brief article is to introduce the brethren in the Carolinas to a new Christian journal. The journal will be published monthly beginning January 1, 1974. It is entitled **The Apostolic Reflector** and is edited by Rubel Shelly of Memphis, Tennessee.

Brother Shelly is noted for his competence as a student, preacher, teacher, writer, and editor. He attended Freed-Hardeman College, Harding College, and the University of Tennessee, and holds the M.A. degree from Harding Graduate School of Religion in Memphis. He is a careful student of the Bible and related fields and his ministry reflects that scholarship. He has written several books among which **Young People Make Moral Decisions** and **Liberalism's Threat to the Church** are more recent. He has written extensively for several publications and has served as associate editor of **The Spiritual Sword**. Presently, Rubel preaches for the Whitehaven Church in Memphis, Tennessee. Brethren can have confidence in Rubel Shelly and know that the direction he points this publication will be sound.

The Apostolic Reflector is "designed to give encouragement and information which will foster an evangelistic attitude and behavior among all those who read it. It will not deal with brotherhood problems but will press for the church to be about her work of winning the lost to Christ." This statement from the editor indicates the purpose of the journal. Helping to accomplish the purpose is a staff of faithful brethren from the Carolinas to California. These writers will be preparing articles in a variety of areas – evangelism, ethics, devotional, marriage and the home, textual studies, leadership, doctrinal studies, Restoration history and Christian evidences. There will be a woman's page as well as articles dealing with current national or international issues in Biblical perspective.

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"Another explanation of the modern child's manners is that too many woodsheds have been converted into garages."

Creating A Desire For Truth

Why is it that a few in the early church reached thousands with the gospel message while today it takes thousands to reach a few? This is a demanding question and there are many factors to be considered in trying to answer it, one of which is the lack of conviction, zeal, and hard work by today's Christians. But when we take into account all the factors (pertaining to Christians), we still fall far below the success attained by the early church. Why? In seeking to answer this we must place a good deal of the blame on Christians, because of their neglect and failures, but not all by any means. It must be remembered that there is more to becoming a Christian than just hearing the gospel preached. For us to succeed as did the early church, the gospel must be believed, accepted, and obeyed by those who are lost. Christians can live by and proclaim the saving gospel, and this God requires of them, but they cannot force others to obey it. All the failure to reach the masses, therefore, cannot be rightly charged to the apathy of Christians alone. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Rom. 3:3, 4.)

Before the lost will choose to be saved they must be convinced that they are lost, and before they will accept the gospel they must desire the truth. Solomon said, "Buy the truth, and sell it not." (Prov. 23:23.) Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) But the sad fact is that our materialistic (and sometimes atheistic) society has destroyed in most men the desire for truth. In fact, it has taught them that truth is nothing more than an illusion, that it cannot be attained. Even a large number of religious people (some in the Lord's church) have been carried away with this falsehood. This has led to a famine in the desire for truth: very few people seek or even want it, especially in religion. "And with all deceivableness or unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12.)

That we have a problem today, no one can deny. People need the truth, and without it they will be lost, but they do not want it. Where truth is concerned, there is a famine in the land: not a famine of supply, but of demand. Generally speaking, man has never wanted the truth, but it seems that he wants it less now than ever before. So the solution to our problem is not to throw out the truth before a disrespectful world, not to cast our pearls before swine, but to create a desire for truth. No product sells until there is a demand.

The church of our Lord is the pillar and ground of the truth (1 Tim. 3:15)—its foundation and support. It is charged not only to transmit it to faithful men in every generation (2 Tim. 2:2), but also to teach it to every creature in the whole world (Mark 16:15.) "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:25.) Thus in the twentieth century the church has a twofold task in carrying out its mission: it must stand for and preach the gospel while at the same time creating a desire for truth. It must show an unconcerned world that the truth is

(Continued on page 17)

NEWS OF IMPORTANCE

The Board of Directors of the Southeastern Children's Home, Inc., met most recently on December 1, 1973, in Sumter, South Carolina. The meeting was a very productive one.

Of prime and pressing concern was the securing of suitable houseparents for the new cottage recently completed. The home was very fortunate in securing the services of Brother and Sister W.C. Chilton as houseparents. W.C. is a deacon in the Sumter church. They have shown, in the rearing of their own children, great love, kindness, consideration, and patience. They will show these same characteristics in caring for the foster children who will be entrusted to them. It was decided that the children now in the Palmer Cottage will be moved to the new cottage. This will make it easier to paint and do certain other work that is needful on the Palmer Cottage. The two cottages are on neighboring lots, and the move should be inconsequential for children.

The hardest job that the Board has faced in the operation of the home is the finding of suitable houseparents. We need one additional set of houseparents at this time. We would be happy to have applications from those interested in this work.

Brother Hugh L. Palmer, who has served as Superintendent of the home since the opening of the first cottage, has been recently hospitalized. He requested that he be relieved of the Superintendent's work, but would be able to retain his position as Treasurer. Brother S. Robert Collins, who serves as Secretary of the Board of Directors, agreed to assume the duties of Superintendent. His address is: 421 Wildwood Drive, Sumter, South Carolina 29150. The Board deeply appreciates the service that Brother Palmer has rendered to the home as Superintendent, and we ask your prayers on behalf of Brother Palmer and Brother Collins as they continue to serve the home as Treasurer and Superintendent, respectively.

The Board expressed its appreciation to Brother Hugh Palmer who took great interest in the construction of the new cottage, to Brother J.H. Smoak who furnished the house with suitable furniture at below wholesale cost, and to Brother Tom B. Flatt and the ladies of the Providence Road church in Charlotte, North Carolina for donating curtains for the home. Special appreciation was expressed to the North Main Street church in Mocksville, North Carolina for a most substantial donation to the furnishing of the home. The new cottage will be known as the Sewell Cottage, in honor of Brother John C. Sewell, who has served as Chairman of the Board of Directors from the earliest days of the home. Plaques will be erected in the home designating the home as the Sewell Cottage and in honor of the North Main Street church and Brother J.H. Smoak for their donations in furniture to the home.

We would like to ask your continued support of the home. You have supported this work wonderfully well. We are grateful. Our needs and expenses continue, have actually increased, with the building of the second cottage. Your donations, which are tax deductible, may be mailed to: 75 Nash Street, Sumter, South Carolina 29150. We will be able to take additional children upon securing houseparents.

Please remember our urgent need for suitable houseparents. Refer applicants to us at the home of Brother S. Robert Collins as given above. We need your prayers for the Directors, for the Houseparents, and, most especially, for the children.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

SILER CITY

FLOYD H. GENTLE, Reporting: On October 22, 1973, my family and I moved to Siler City with the intentions of establishing a congregation in this much deserving area. Yesterday (Dec. 2) we had our first meeting with 13 people present and a contribution of $65.11. The potential for the Lord's church is great here. The nearest congregation is Asheboro, 22 miles away.

At the present time we have no support at all. I am working full time until support can be obtained. When support is raised I will diminish my secular work in order to devote more time to the work of the Lord.

(Editor's note: Any congregation interested in doing a good work in a much neglected area should look into this. If Brother Gentle is willing to go without support he surely must be worthy of support, and the Lord's people should rise up to fill this need. If interested write Brother Gentle at P.O. Box 522, Siler City, N.C. 27344.)

WINSTON-SALEM, SOUTH FORK

RICHARD PECTOL, Reporting: We are now making final arrangements for the Carolina Lectures, which will start April 1 and go through April 5. We have already made arrangements for C.W. Bradley to speak four times as a keynote speaker. The lectures will begin on Monday night and conclude Friday night.

(Editor's note: Everyone in the Carolinas who formerly worked with C.W. Bradley will be thrilled that he will be coming to the Carolina Lectures this year. No man has made a finer impact on the Lord's cause in the Carolinas than has C.W. Bradley. With him coming, along with the other able men who will be on the program, this should be the best-attended lecture we have ever had. We urge all our readers to do their part to make it so.)

SOUTH CAROLINA NEWS

MYRTLE BEACH

BUFORD CARROLL, Reporting: My family and I moved to Myrtle Beach December 10, 1973. Because of our many years in the Carolinas, we are most happy to be back. Although the congregation is small, it has great potentials; we plan an all-out work program that will involve each member. When in the Myrtle Beach area, please visit us.

MONCKS CORNER

The Berkeley church, meeting in Moncks Corner, needs help in establishing a strong congregation in the largest county in South Carolina. The Berkeley church began meeting in borrowed facilities on Oct. 1, 1972. The nearest congregations are more than 20 miles distant, all outside Berkeley County. The North Charleston church is supporting a full time minister to work with the church. Since Oct. 1, 1972, when the church began, eight have been baptized and several inactive members restored to active duty. A daily radio program is being broadcast over a local station. A beautiful $10,500 lot has been purchased on U.S. 52, the balance of which now stands at $4,801. The eight or ten families making up the church gives an average of $100 per week.

We believe there are enough congregations and individual Christians interested enough in the expansion of the Lord's kingdom to match, early in 1974, North Charleston's annual support. This would liquidate the $4,801 yet owed on the property and would enable the Berkeley church to immediately start a building on land it fully owns. Indications are that with North Charleston's continued support, the Berkeley church will soon grow to be a fully self-supporting church, realizing, the potential of the area. But with this help, we also need the help of others to help us pay off the debt against the property. With the building site paid for, present contributions will enable us to finance a building. All contributions will be gratefully acknowledged. Signed: Brethren, Berkeley Church of Christ.

BELVEDERE

MARSHALL FLOWERS, Reporting: Sunday, December 2, was a great day for the Belvedere church and one of the truly great days of my entire life. That morning I preached a sermon entitled: "Does The Belvedere Church Of Christ Have The Right To Exist?" When the invitation was extended every member of the congregation present, including me, responded, confessed wrong and negligence, and requested prayer. As a result of this renewed spirit of dedication and concern we are seeing daily results here in Belvedere. The future for the Lord's cause here looks great indeed. More people are involved and more is being done in our visitation program than ever before. More members are attending all of the services more regularly than ever before. Our radio program entitled "What The Bible Teaches" may be heard over radio station WGAC, 58 on the dial, each Sunday morning, 9:00-9:30. We have received several requests for copies of sermons presented on the program and have received numerous favorable comments about its format and content.

FREE, BILL MICHAEL ALBUM

Bill Michael, inspirational vocalist from Joplin, Mo., announces that his album, "INSPIRATION, VOL. I" is available free of charge to all who write and ask for it. The album contains 6 gospel songs and 4 inspirational paragraphs. To get your album, write: Bill Michael, P.O. Box 2334, Joplin, Mo. 64801.

CREATING A DESIRE FOR TRUTH

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exactly what it needs. As the seed is sown (and the seed is the word of God, Luke 8:11) the soil of human hearts must be prepared to receive it. This can be done in a number of ways, but they all boil down to Christian living. In short, we must show the world what it means to be a Christian. The right kind of product will create the demand. Every Christian, therefore, is under obligation to display the results of truth in his own life. When one sees the least Christian he should see a life lived on a much higher level than the very best in the world. This kind of living will create a desire for truth. Is this not precisely what Jesus meant when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? (Matt. 5:16.) — Ed.

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EDITORIAL BOOK VIEWS

The Soul, The Pill, And The Fetus, John Pelt. Dorrance & Company, Inc., 1617 J.F. Kennedy Blvd., Philadelphia, Pa. 19103. 130 pages. Cloth $4.95.

This book has stretched our minds. It is a serious study of the subjects named in the title and it sets forth some sound and logical conclusions as well as some questionable ones, but it does so from a false premise. The author is typical of Seventh Day Adventists who conclude that man is an indivisible unit, not a body, soul, and spirit (as we think the Bible teaches), and thus to destroy the body (as in death) is to destroy the whole man. One can readily see then why he concludes (and correctly so, in fact, but not from the premises stated) that contraceptive devices are not wrong (since they only prevent life, not destroy it) but that abortion is (except for rape and incest or when the life of the mother is in danger). For those who can separate the conclusions from the erroneous idea of man as a whole, a great deal of profit can be derived from this book. It is well written and challenging . . . and on a subject that needs studying.

Heaven's Sevens, Vols. 1, 2, and 3, F. Dale Simpson. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 87, 65, 56 pages respectively. Paper $1.50 each.

Here is some truly fascinating, interesting, and instructive material. Each book has 13 chapters and each chapter is built around some aspect of the number seven as it appears in God's word. Lesson after lesson is drawn from a large number of subjects. Some will warm you, some will thrill you, some will surprise you. The first book starts with "Seven Days of Creation" and the last one ends with "Seven Heptagons" (containing seven sections with seven points each). But in addition to the 39 chapters there are a number of shorter outlines containing more sevens. These are excellent class study books, but also good for private study. They contain a barrel of the very finest sermon material. You will be glad you found these!

What Are We Doing Here? ed. by Mrs. Lowell McGuire. Quality Printing Co., 119 pages. Paper $2.

The cover states that this is "a book about living as Christian women." With 13 lesson, each written by an outstanding Christian woman, it is designed for ladies Bible classes, but its usefulness is not limited to that. Anyone can profit by reading it. With a foreword by Marge Green, it takes up the study of such subjects as grandmothers, fathers, mothers, wives, time, dating, etc., dealing with each from the standpoint of a Christian women. As one would naturally expect, some chapters are better than others, but all are good. It is no "run of the mill" ladies book. It is delightfully different, and we think will become a favorite of women's classes.

A Study of Daniel, John A. Copeland. Quality Publications. 74 pages. Paper $2.

A 13-lesson study guide covering the book of Daniel. Each lesson contains an assignment in Daniel (and related Scriptures), commentary on the assignment, and a large number of questions. It takes the approach that Daniel foretold historical events (a thing that could hardly be questioned when one accepts the book as inspired) from Daniel's time until the destruction of Jerusalem. Many specific events are penpointed. Should be profitable to anyone studying Daniel, especially classes.

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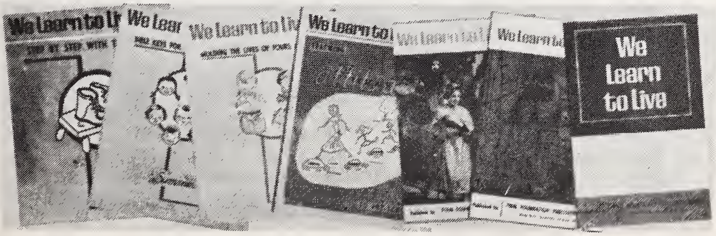

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CAROLINA CHRISTIAN

Vol. 16, No. 2, February 1974

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Cape Fear in Fayetteville

(See Page 7)

EDITORIALS

ARE YOU HELPING?

Last month we announced an all-out effort to increase our circulation by 1000 before June 1, the date the price increase goes into effect. We asked that each reader help us by doing just one thing. We are now one month closer to that deadline—we have one month less to get the job done. Are you helping? If not, please start right now. We must all work together by each doing something, such as renewing his own subscription, subscribing for a friend or neighbor, getting a club of subscriptions ($2 each when five or more are sent at the same time), subscribe for a student in a school of preaching, ask the church to take a bundle or send it to each family, etc. We are counting on you. Don't let us down now.

ANOTHER PREACHER WON

Last summer while in Carolina Bible Camp we met, and were deeply impressed by, a young man by the name of Richard D. Welch. Richard is in the armed services and is stationed at Fort Bragg, N.C. He was a member, as we understand it, of the conservative Christian Church, for which his father is a well-known preacher. He had been studying with Jerry Hurt, now the faithful and successful preacher of the Dilworth church in Charlotte, who, himself, recently left the Christian Church. A letter from Richard, dated Monday, January 7, 1974 says:

"Last night I went forward during the service confessing the fact that I felt that I had been wrong in worshiping with a church using instrumental music in its worship. I also expressed the desire to only worship by the example set by the early church and by the commandments of Christ and not of men. I believe this is a giant step in the direction of my becoming truly a 'New Testament Christian.' I request very much your prayers as I share the news with my family and strive to teach them the truth concerning this subject."

Richard worships with the Helen Street church in Fayetteville, where he made his confession. He has done a considerable amount of preaching in a number of places. He is now available to preach anywhere in the area by appointment and perhaps in other places by arrangement. He is a very capable young man, especially with young people. We commend him highly to brethren everywhere. He can be contacted by writing: Pfc. Richard D. Welch, 82nd MP Co., 82nd ABN Div., Ft. Bragg, N.C. 28307.

READING

We have often sadly stated that we (those of us who make up the churches of Christ) are not in general a reading people. And because of this we lose much of what God intended for us to have. We do not profess to know who is the blame for this failure, nor all the factors that may be involved, but regardless of the reason, we need to change our habits—we need to be a

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reading people.

A few weeks back our 12-year-old son (Timmy, who is not at this point an excellent reader) came home and told us of a boy who sits in front of him at school who cannot read. He said, "Daddy, I have to read **everything** for him." But as an afterthought, he then exclaimed, "I don't mind. It's such a pleasure to be able to read!"

Had you ever thought of reading as a pleasure? Or do you look at it as a burden? What if you could not read? But is one much better off if he does not read than he would be if he could not read? "What a pleasure it is to be able to read"—and to read. But it is more than a pleasure; it is a heavenly blessing. Because we can read, we can, on our own, examine and study the Bible, the eternal word of God, the revelation of God's will for man. We can search out its teachings and make them a part of our lives, a part of our very being. We can know what God would have us do. No wonder then that Paul instructed, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13.) "Give attendance to reading." More Christians need to heed this injunction. "It is such a pleasure to be able to read," especially if we employ this skill in a proper study of the Holy Scriptures.

WORD INSPIRATION

In what sense is the Bible the word of God? Is it only the adopted word of God (words originating with man but adopted by God as His own)? Is it only the approved word of God (man's words but having God's approval)? Is it the word of man expressing the thought of God (God giving the thought but leaving each man to express that thought in his own words)? Or is it in actual fact the word of God (God's very words spoken through chosen men)? We believe the Bible teaches that it is the word of God, the actual words chosen by God to reveal His will to man. Thus, when we read the Bible we are not just reading the thoughts of God, we are reading the words of God.

"But if this is true," some may object, "it necessitates verbal and plenary (the two words taken together mean through and through and word for word) inspiration of the Scriptures." Indeed it does! It means that every word in the original autographs is the very word chosen by God and put in the Scriptures by Him. (This would be true of a translation only insofar as it correctly translated any given word.) How could the Bible be the word of God if God is not the author of its words, if the words did not originate in the mind of God? As an example of what the Bible itself teaches, we call attention to the following passage:

The author of Proverbs says, "Every word of God is pure: he is a shield unto them that put their trust in him." (Prov. 30:5.) Notice in particular, "Every word of God is pure." The American Standard Version says, "Every word of God is tried." But in a footnote it gives "purified." We think the whole thrust of the statement is that every word of God has been tried as by a refiner's fire and is therefore pure. As the Psalmist put it, "Thy word is very pure: therefore thy servant loveth it." (Ps. 119:140.) At any rate, all impurities are absent, and the author of Proverbs is thinking of each word that comes from the mouth of God. And "**every** word of God is pure." Now in the light of this, consider the next verse. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6.) Why not add to the words (the plural form here again calls attention to each individual word) of God? Simply because every word of God is pure, but the word of man (any word man adds to the words of God) could not fall into that category. This means that if any word is not God's word it is not a pure word. Only the words of God are pure—only the words of God belong in the Bible. When we have the word of

God we have pure words; when we have the word of man we have impure words (words out of their proper place). Thus if the Bible is the word of God, it is pure; if it is the word of man, it is not. And if every word of God is pure, this can mean nothing but word inspiration.

KINDNESS

From birth to death we all have a quenchless thirst for kindness. In the long history of man there have been but few hearts so imprisoned in self as to be exceptions to this rule. To fill this vast need, kindness should characterize every Christian—it should be an integral part of his new nature. His love is to know no bounds (John 15:12; Matt. 5:44). And love suffers long and is kind (1 Cor. 13:7). "The desire of a man is his kindness." (Prov. 19:22.) Of the virtuous woman it is said, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." (Prov. 31:26.) The apostle enjoins, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)

Kindness is the trait of character that conveys the heart's good will to another. It thus originates in the heart, but it manifests itself by showing mercy, compassion, and understanding. Its synonyms are tender, affectionate, well-disposed, and courteous. Peter charged Christians to add kindness to their faith (2 Pet. 1:5-7). It is a virtue everyone needs to develop, especially at this time when it is in such short supply. Most of us have learned by experience that communication in our modern world is complex and difficult. It often breaks down because of a "generation gap", language barriers different philosophies, etc. But kindness is a universal language. It is rarely misunderstood and only the abnormal are not susceptible to its charms. Thus, if we want to speak to the heart of another, and do so in such a way that it cannot be misunderstood, we must speak with kindness—we must show our good will by both word and deed. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.)

BLIND LEADERS

It is a dangerous thing to follow a blind leader. Jesus said, "If the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.) In our religious activity we must always follow the word of God, we must always ask, "Whose directions am I following? Who told me this act is acceptable to God?" The only way one can know the will of God is by divine revelation, and that revelation is given to us in the Bible. This simply means that we cannot know that a thing, anything or any act, is pleasing to God unless He has revealed it to us in His word. He has said, "It is not in man that walketh to direct his steps." (Jer. 10:23.) Or again, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.) To illustrate our principle we quote the following from an unknown author:

"I was going west one time during the winter. The train had two engines plowing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain station where they stop the train if you came from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, 'Don't forget me.' He replied, 'Sure.' There was a man there who said, 'Lady, I will see that the brakeman doesn't forget you—don't you worry.' A while later he said, 'Here's your station.' She hopped out of the train—into the storm. The train had gone on about three-quarters of an hour when the

(continued on page 9)

THE JOY OF SERVICE

Roy Z. Kemp, Greensboro, N.C.

The joy of life comes from faith and faithful service. The happiest people you can find are those who are using their talents and abilities in the service of the Lord.

The gospel of Christ emphasizes that we be concerned with the poor, the needy, the hungry and the thirsty. We are to help feed the hungry, clothe the naked, give to the poor and needy. We are to work for peace and social justice, for righteousness and truth, and against every form of graft and corruption, evil and wrongdoing.

The gospel of Christ is the remedy for every ill known to mankind. It gives healing, not only to body, but to mind as well. In this gospel, the kingdom of God is central, and God is the Holy Supreme Being. We are able to come to Him through His Son Jesus Christ.

God does not deal with us according to our iniquities and sins, but through His merciful love and willingness to receive. He delights in being merciful, in forgiveness, in the restoration of lost souls.

He will forgive every sin and cleanse us from our unrighteousness if we only will come to Him with a penitent heart, confessing our sins. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Ps. 103:8.)

As Christians, we are not to stand apart from the crowd, but are to mingle with people, teaching and exhorting and preaching God's gospel message. Jesus went about among the people, never withholding Himself, never casting them aside with unconcern and indifference. He shared their lives, whether in joy or in sorrow, and was able to cope with every situation confronting Him. He gave sight to the blind, strength to the weak, hearing to the deaf, food to the hungry, and life to the dead.

As followers of Jesus we are to carry on His work, though we are not able to perform His miraculous work. But by willingness to serve and with joy in our hearts, we can live closer to Him.

We can encourage the discouraged, strengthen the weak, help feed and clothe the hungry and destitute. And we can tell of the love of Christ and show the way of soul salvation.

We can be devoted disciples and follow the teachings of Christ and thus draw others closer to Him. The reality of our prayers depends upon our own awareness of the power of Christ, our belief, love, and trust. It is only through love that we will recognize the presence of Christ.

Christ does not demand great personal sacrifice of us. He tells us that His yoke is easy and His burden is light (cf. Matt. 11:30.) And in Micah 4:2, we read, "He will teach us of his ways, and we will walk in his paths."

Showing kindness is one of the things that God will require of us. The world is impressed by largeness, power, prestige, but to God often the little things are the biggest and most impressive. In doing the small things, in quietness and with love, one is most often able to serve most effectively. But whatever our service, large or small, there must be a radiant joy and a glowing happiness, or our service will be valueless.

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GODLY OFFSPRING

Tommy Alexander, Charlotte, N.C.

A story which finds its way into most children's Bible classes is that of Samuel, the boy who served with Eli in the temple at Shilo. Our children are encouraged to be like Samuel, for he "continued to grow both in stature and in favor with the Lord and with men." (1 Samuel 2:26.) They are further admonished to have the same willingness to do God's bidding as Samuel had. The Lord called, "Samuel! Samuel!" and the boy answered, "Speak, for thy servant hears." (1 Samuel 3:10.)

This is a wonderful example for our children to follow, but I fear many of us miss a very important lesson the story of Samuel directs to parents. Look to the time prior to Samuel's birth. Hannah, a woman grieving because she could not bear a child, poured her heart out to God to give her a son. She assured the Father that if He would grant her request she would "give him to the Lord all the days of his life." (1 Samuel 1:11.) God answered Hannah's prayer, and she conceived and bore a son and called his name Samuel.

When it came time to go to Shilo for the yearly sacrifice, Hannah remained at home in Ramah because she was nursing her child. She promised, however, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and abide there forever." (1 Samuel 1:22.) Hannah was faithful to that promise for, when she had weaned her son, she took him to the house of the Lord at Shilo. As she brought the child to Eli the priest she said, "For this child I prayed; and the Lord has granted me my petition which I made to him. Therefore, I have lent him to the Lord; as long as he lives, he is lent to the Lord." (1 Samuel 1:27-28.)

Hannah was a parent with a purpose for her child. She wanted her son to be used in spiritual service to God and to bring honor and glory to His name. I wonder how many parents have that noble a desire for their children. A parent would not be normal if he did not wish the best for his offspring. But generally, the best that is desired is in the realm of success in the society in which we live. Parents want their children to be successful in their chosen professions. They encourage their sons to be good doctors, lawyers, and busi-

(continued on page 9)

THE CAROLINA LECTURES

Richard Pectol, Winston-Salem, N.C.

The Carolina Lectures will be April 1-5 at the South Fork Church of Christ in Winston-Salem, North Carolina, with the theme, "A Challenge for Christ." C.W. Bradley will be the keynote speaker. There will be sixteen other lecturers from the Carolinas, plus forums, panel discussions, and special presentations. A complete program will be available for next month's **Carolina Christian.**

The elders of the South Fork Church will be mailing programs with other information to every church in the Carolinas. But mailing lists are difficult to keep up to date. If you do not receive some information in the mail by March 1, please write to Church of Christ in South Fork, 205 Keeting Drive, Winston-Salem, North Carolina 27104.

CAPE FEAR CHURCH

B.G. Langston, Fayetteville, N.C.

In the fall of 1961, the Fanning Heights and Lincoln churches in Huntsville, Alabama, made plans to establish a mission work in North Carolina. Their idea was to jointly support a new work in a metropolitan area where growth potential was great in the hopes that this work would develop into a strong church capable of leadership in evangelizing the area. These two churches sent their preachers to North Carolina to study different areas and confer with churches and preachers in the areas. There had been some planning for the establishment of a second congregation in Fayetteville, one of the fastest growing communities in the country, and during this survey trip Fayetteville was visited. After consideration, it seemed that Fayetteville might best meet the criteria in mind. At that time no county immediately adjoining Cumberland county had a New Testament church meeting in it, except for the Aberdeen church in Moore County which barely touches Cumberland.

The first of January, 1962, the two preachers from Huntsville, along with B.G. Langston, again made a survey trip, meeting with the brethren at the Bonnie Doone church, north of Fayetteville near Fort Bragg, to discuss the possibility of a new work in the area. This was met with enthusiasm as some of the brethren there had already hoped for such a work. Quoting from the February, 1962, **Carolina Messenger of Truth, (now Carolina Christian),** "...it is obvious that a second congregation in Fayetteville is a logical and significant step on the road of progress." A letter from the Bonnie Doone congregation in the same issue, telling of the new work to begin says, "At least three families have already made known their intentions to work with the new congregation and no doubt others will do likewise. The whole idea of this effort has been graciously received by every member, as far as I know, and plans have been discussed as to how we may help in getting it started."

The churches in Huntsville agreed to send a preacher to Fayetteville, the Langstons agreed to move there from Illinois, and a small nucleus of Christians made plans to begin the work in April. The new congregation was to provide housing for the preacher's family and churches in Huntsville were to supply his salary and a working fund. There were about forty in attendance those early months. The meeting place was a beautiful funeral chapel in the downtown area. After a short time, suitable property was purchased on Village Drive in the southwest section of the city, the direction in which the city was growing. By the fall of 1964, bonds had been sold, and a meeting place had been begun. The first meetings were held in the building in February, 1965.

A set of goals was outlined for the gradual reduction of outside help, and the Cape Fear church became fully self-supporting at the beginning of 1968. A young man was helped to attend Memphis School of Preaching, at least one new work in the Carolinas has been assisted as well as partial support of brother A.L. Harbin. A storage room for clothing, household goods, and food items has been maintained for use in the benevolent program as well as money budgeted for this purpose. Contributions have been made to Southeastern Children's Home as well as needy families locally, with a special emphasis on those who have lost everything by fire.

The next project, after the completion of the building, was a concentrated evangelistic effort we called a **Campaign for Christ** in August, 1968. The church borrowed $3,000 to finance this work. This is mentioned because it may be a little unique. We have often heard of churches financing a meeting place, but it is not the most common thing to hear of brethren borrowing to finance directly the preaching of the gospel. About a year was spent on this campaign with some of the preliminary plans made in advance of that. The concentrated effort the last of July and in August involved saturation advertizing, knocking on doors by local Christians assisted by a few Christians from other places (preachers and wives and former Cape Fear members), and then a week's preaching by V.P. Black. There were thirteen baptized and twenty restored and many contacts made. One of those contacts resulted in the conversion of a family of ten a few years later!

Two gospel meetings have been conducted each year. Some of the preachers who have done the preaching are Paul Vining, Tommy Rosenblum, John Crowder, Milton Irvin, Garland Elkins, Howard Parker, Joe Galloway, H.A. Fincher, Flavil Nichols, Franklin Camp, and James Creech. The Jule Miller filmstrips, open Bible studies, and Bible correspondence courses have been used in personal teaching. **The Star**, direct mail evangelism, is sent into about 2,000 homes.

The small preacher's home, purchased so sacrificially by the small group back in 1962, was replaced in September, 1972, by a beautiful new house, most adequate for the needs of any minister. It might be of interest that the first house was purchased with a down payment from two of the brethren's savings accounts, as there was not as yet any church treasury in existence.

The congregation had been made up mainly of young families during most of these first years. This fact, combined with the transciency of those militarily connected, hindered in one area of growth that was most desired, the organization of the church with elders and deacons. A first step was taken October 21, 1973, when J.D. Mandel and Oscar Craft were ordained elders (see accompanying picture). After many hours of prayerful planning, these men presented a program of work for 1974 and following years to the church on December 30. These plans include a class for ushers, training in personal evangelism, continuing support for the A.L. Harbins and a search for additional mission work, developing men to serve as deacons and additional elders, program for edification on church discipline and recovery of wayward members, extended benevolent program, a spring meeting with Howard Parker, April 1-7, a fall meeting potentially with E. Claude Gardner, a teacher's workshop, a singing workshop, a vacation Bible school July 8-12, and preliminary planning for an expansion program. The budget is presently set at $746 weekly.

Oscar Craft and J. D. Mandel

Growth has been steady through the years. A random sampling of yearly averages shows this. Average attendance for the Lord's Day morning worship in 1962 was 70, contribution was $135 weekly, and there were 8 baptisms and 10 restorations. The same averages for 1965 were 117 and $233, for 1968 it was 144 and $402, for 1971 it was 146 and $506, and for 1973 the figures were 160 for morning worship and $640 contribution. During the time the Cape Fear church has existed there have been 423 responses, 172 baptisms and 251 restorations. At the beginning of 1974 there are 170 members. Approximately three-fourths of the congregation is civilian and one-fourth has military connections.

BLIND LEADERS . . . from page 4

brakeman came in and said, 'Where's that woman.' The traveling man said, 'She got off.' The brakeman exclaimed, 'Then she's gone to her death. We only stopped the train yonder because there was something the matter with the engine.' They called for volunteers, and went back to look for her. They searched for hours and finally found her out on the prairie, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe in her arms. She had followed the man's directions, but they were wrong."

So it is in religion. It is not enough just to follow directions; the directions, if they are right, must be from God. But whose directions are people following when they baptize babies, sprinkle for baptism, join the church of their choice (never considering Christ's choice), use instrumental music in worship, etc., etc.? The Bible enjoins, "Prove all things; hold fast that which is good." (1 Thess. 5:21.) Before we practice a matter, we must first be sure that it is taught in the word of God. Otherwise, we are following blind guides; and to follow leaders who are blind may cause us to end up in that eternal ditch called hell. This would be the greatest possible loss.

GODLY OFFSPRING . . . from page 6

nessmen. They want their daughters to marry a successful man and to be a queen in her realm of responsibility. But in how many homes does a spiritual purpose override these typical parental desires?

Parents should most of all want their children to be faithful Christians. They should decide at the very earliest that the children born into their home will be taught and trained to be useful instruments for God's purposes. "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Eph. 6:4.)

I suppose the lesson I want each of us to realize is expressed best by the prophet Malachi in writing of what God wants from the marriage union: "And what does he desire? Godly offspring." (Mal. 2:15.) Such demands time, effort, and much prayer.

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LESSONS FROM DAD

Howard Winters, Duncan, S.C.

As I pick up a pen to write, my heart is being crushed with a heavy burden of grief. My beloved Dad is dead. He quietly and contentedly breathed his last at 7:30 on December 30, 1973. He left behind eight living children, 53 grandchildren, 106 great-grandchildren, and one great-great-grandchild. But because there is hope in the death of the righteous, we do not sorrow as others who have no hope. We do not fear for his eternal destiny. He had been a Christian for many years, preparing for that walk through the valley of the shadow of death. And, in this sense, the day of death was victory day—the day for which he had lived for many years. In fact, since Mother died he had never been the same. The things he loved most about life were his family and his work. But with his health broken, mother gone, and all the children married and with families of their own, the world had become empty for him. He had looked with longing eyes and yearning heart for a glimpse of that eternal shore. And just a few days before the end came, he announced that he had heard Mother calling (whether in fact or fancy it was real to him) to tell him that they would be together again shortly. In this he took courage and gladly walked into the sunset. Now all that we have left is heaven's hope and precious memories. And as I think on these, I have a burning in my heart to tell others of this grand old man and what he has meant to me. Since to tell the whole story here would not be wise nor proper, I must limit my remarks to one area, namely, that of the lessons I have learned from him.

As far back as I can remember, I have been thankful to God for giving me the best Dad a boy ever had. All that I am, I am because of the love, sacrifice, and understanding of both Mother and Dad. They gave me life, character, a name, and the encouragement in life I so vitally needed. When Clayton and I started out to become preachers of the gospel (a task which was by all odds impossible for two illiterate poverty-stricken mountain boys) Dad and Mother were our most faithful and devoted supporters. When the days of discouragement and disillusionment came (as come, they must) they stayed behind us. They knew their limitations, but they never acknowledged ours. Often they would say, with all the sincerity of their pure souls, "You are the finest preachers in the world, regardless of what some may say or think." We always had their confidence, and they felt that our work could shake the world. And I might just add that one of the greatest joys of my life (and I am sure Clayton feels the same way) was to see them glow with pride over my achievements as a preacher. Now that they have both gone to their reward, I would be ashamed to live and afraid to die if I were to tarnish their good name or prove unworthy of the confidence they had in me. And so I have decided to share with you some of the outstanding lessons I have learned from Dad. The lessons are:

1. Love is something to be demonstrated by action, not by a lot of sentimental verbosity. As I remember it, he seldom said in a direct way, "I love you," but there was never a minute that he permitted me or any other member of the family to doubt that his love was profound, something too deep for human words to express. There was no hardship he would not suffer, no distance he would not go, no danger he would not face, no insult or humiliation that he would not endure for any of us. His love oozed through every pore of his body. Although we were extremely poor in material things, we were richer by far than most because we had the love and loyalty of godly parents—rich in the things that really count in this life.

LOVE

To kiss the hands that smite,
To pray for them that Persecute,
To hear the voice of blame,
Reap undeserved shame,
And still be mute—
Is this not love?

To give for evil good
To learn what sacrifice can teach,
To be the scoffer's sport
Nor strive to make retort
To angry speech—
Is this not love?

To face the harsh world's harms,
To brave its bitterness for years,
To be an unthanked slave,
And gain at last a grave
Unwet by tears—
Is this not love? — Susie M. Betts.

Thus, Dad taught me in his own quiet unassuming way that love is something to be demonstrated by actions—something that expresses itself in the total situation of life rather than in a few scattered words. Later in life, when I began to study the Bible, I learned that God's word teaches the very same principle. John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) Those who shout love from the housetop need to come down among the people and demonstrate their love by their attitude and action.

2. Family loyalty. In God's scheme of things there is simply no substitute for the family, especially in rearing children. The family circle is the setting for life's greatest lessons. Devotion to certain ideals are instilled by parents. In a proper home, children learn to share; learn to protect each other; learn to work together, play together, live together; learn to respect the property and privacy of others; learn to bear each other's burdens—rejoicing together and weeping together. Looking back in retrospect, nothing contributed more to my life and character than our family arrangement. And even now, family loyalty is second only to my loyalty to God and it continues to influence my conduct to an unknown degree. My desire is to live in such a way as to make the name "Winters" a proud possession of any who wears it. I want to make it the kind of name that will bring honor to Dad and Mother . . . and to God! We were not perfect. We often had disputes one with another (over minor matters—we never had a serious problem), but others knew, or soon found out, that when the chips were down we would all stand or fall together. Any enemy, such as poverty, cold, sickness, trouble, had to take us all on. I well remember when an older brother was arrested (there was no case against him and it was thrown out of court) we all went with him. I was too young to go along, but my heart suffered just the same. To obtain a lawyer would take everything we had. But there was no question about what should be done: one of us needed help and a lawyer was secured. The family stood together. Deprivation and hardship were constants, but that mattered little with us because we had someone we could depend on, someone we could love and trust, someone who would stand by us, regardless of the situation. This made anything endurable. I know now, even more than I knew then, that such family loyalty is priceless.

3. Work is honorable. Dad was by any odds the hardest working man I have ever known. A tenant former most of his working life, the weather never got too bad for him to skip a day's work. I have seen him work on hot days with the sweat dripping from his clothing (literally, there would not be a dry thread on him). I have also seen him work when it was so cold that the perspiration would freeze and form icicles on his day's growth of beard. Nothing but severe sickness (or an opportunity to do something that would please his family) could keep him from work. It was an honor to him to be able to work. When he was in his 50's he had a physical breakdown, from which he never fully recovered. Then four or five years ago he had a stroke which restricted his activities even further. Since then, nearly every letter I received from him lamented the fact that he could not be out working. He loved to work; to him work was a God-given privilege, one that he would never abuse. He had made it a part of his nature, and without it he became restless and felt useless. I think the following poem would pretty well sum up his sentiments:

WORK!
Thank God for the might of it,
The ardor, the urge, the delight of it–
Work that springs from the heart's
desire,
Setting the brain and the soul on fire–
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern
command,
Challenging brain and heart and hand?

WORK!
Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the
blood,
Mastering the stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons
deep,
Rousing the torpid soul from sleep?

WORK!
Thank God for the pace of it,
For the terrible, keen, swift race of it:
Fiery steeds in full control,
Nostrils a-quiver to greet the goal.
Work, the Power that drives behind,
Guiding the purpose, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it?
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

WORK!
Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion and labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end,
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills–
Rending a continent apart,
To answer the dream of the Master heart.
Thank God for a world where none may
shirk–
Thank God for the splendor of work!
–Angela Morgan.

Thus, did Dad taught me (without saying one word about it) that it is an honorable thing to be able to earn one's living by the work of his own hands. This is a principle clearly taught in the word of God. Paul said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.) Again, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.)

4. We are to do good, not evil, to all men. This is a lesson desperately needed by many today. People have grown cold, materialistic, selfish, and unconcerned for the welfare of others. But Dad believed and practiced doing good for everyone whose path he crossed. I remember one time (I suppose I was about eight years old) I thought the man for whom he worked had done him a grave disservice. I was angry because I knew that Dad had never given anyone a reason to bemean him. And in my anger I blurted out that we ought to destroy something (I have forgotten what the object was, but I think it was a gate). Dad's reply was in such emphatic tones that I have never forgotten it. He said, "Son, if you can't do a man good, don't do him evil." That was his philosophy toward others. Now I know that this principle is enjoined on us by the inspired Scriptures. Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) Jesus said, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.) And then there is the rule that is often called golden: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.)

5. One ought to do today's work today. In his work, Dad was not a procrastinator. Every job was done at the earliest possible time. I have heard him say innumerable times, "I don't like to be pushed by my work; I like to push it." And push it he did. Consequently we never learned to make last minute rushes to get a job done. Perhaps this is why I have no understanding of nor sympathy for those who always wait until the last minute to do what God has graciously put into their hands to do.

We are often greatly bothered
By two fussy little men,
Who sometimes block our pathway—
Their names are How and When.

If we have a task or duty
Which we can put off a while,
And we do not go and do it—
You should see those two rogues smile!

But there is a way to beat them,
And I will tell you how:
If you have a task or duty,
Do it **well**, and do it **now**.

—Unknown.

Dad's attitude of doing today's work today taught me that idleness is wickedness. Why should one waste his time in other things when he has a job to do? This concept is based on a sound Scriptural principle. Speaking for God, the wise man wrote, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:10.) Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.)

6. **Unselfishness is a practical way of life.** Dad always lived for his work and for others (and after he became a Christian, for the Lord). In all my association with the hundreds of people I have known, I have never met another person that I thought was as completely unselfish as was he. His thoughts were always for others; never for himself. Even when he stood on the brink of death his greatest concern was for the trouble he was causing others. For the last dozen years he knew a great deal of sickness, pain, and discouragement, but never one time did he show concern about his own comforts; he was always concerned about the comforts of those who cared for him. Of course many people took advantage of his selflessness over the years and he paid a high price at times for his way of life, but no one ever knew it except those of us who were close enough to know the situation. He felt that a little pain on his part was nothing if it provided others with some advantage or gain. He never burdened anyone else with his problems. He never expected a favor from anyone, especially from those to whom he had shown a kindness or offered help. I think he would

have literally given the shirt off his back to someone in need. Nothing he had was ever withheld from his children. Selflessness was built into his character. But this is one of the grand principles of Christianity. Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) Jesus is not saying to make some sacrifice or to deny ourselves of something dear to us, but to deny self. Each of us must settle this matter of self—we must be selfish or unselfish. To deny self is to get self out of the way, to forget self, to lose self in the service of Christ, to surrender self to Christ, and thus to lose self in the will of Christ.

7. **Honesty is the best principle to live by.** I never knew Dad to be dishonest with anyone or anything. He always told the truth. He did not talk much, but when he said something you could count on it. Under no circumstance would he appropriate to himself the property of another. No one had to lock their doors against him. In fact, he would do anything within his power to protect the property of another. He literally practiced "good measure, pressed down, and shaken together." (Cf. Luke 6:38.) As we stated above, he was a tenant former and this means we had a struggle to obtain the bare necessities of life, especially during the depression years. His agreement with the man for whom we worked was to share the crops. In the case of corn, Dad got one-third and the land owner got two-thirds. This always seemed such a small amount in proportion to the work we had to do, and as a boy I am sure I would have been tempted to take a little extra. But not Dad. He taught us honesty by the use of a tub. The corn was measured out (always by Dad) in an old zinc tub. Each tub was filled heaping full, so full that no more would lay on it. But the two tubs that went to his employer was not enough: he always threw in an extra ear with each tub full. He never did that when the tub was ours.

Men are noble when they're honest,
Never stooping to the wrong;
Noble when they're clean in spirit,
And in manhood great and strong;

Noble when they're full of mercy
Toward the downcast and the weak;
When they're filled with Christian
graces,
Tenderhearted, gentle, meek.
—W.E. Isenhour.

It should not be so, but honesty is a trait in character that is hard to find in today's world. But when it is found, it shines like a light in a dark place. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

The funeral was conducted on New Year's day by Alvin Barry and W.G. Gantt. We buried him beside Mother in a little plot of ground he had been preparing to occupy. While we wait for the resurrection and the reunion of our spirits in a better world, we thank God for being so generous to us in giving us such a father as he was. We believe this world is better because he passed this way.

"A cold church is like cold butter . . . it never spreads."

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Thinking Things Through

To The Elder and His Children

James P. Stutts, High Point, N.C.

One of the qualifications of an elder (bishop, pastor, overseer) of the church is that he controls his household well: "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:5, 5.) "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." (Titus 1:6.) Often it is derived from these passages that God is legislating the **number** of children an elder must have, rather than **how he rules** those he does have. But with a close examination of these passages, it is obvious that the qualification is that he "ruleth well his own house", while the mentioning of "children" is expanding upon the concept of controling well the household.

AN ARGUMENT STATED: It is held by some that since the words "one" and "any" are used in these two passages, coupled with "children", which is plurah (?), then it must mean more than one child. In other words, if these passages stated "ones" or "men" instead of "one" and "any" then we would have plural words agreeing with a plural word, meaning one or more children. However, the strength of this argument tumbles down as we let the Bible interpret itself! May we notice how the Holy Spirit used the word "children":

God said to Eve, " . . . in sorrow thou shalt bring forth children . . . " (Gen. 3:16.) Here is the word "children" used in relation to the word "woman" (singular! see first part of entire verse). Did God mean she would **not** bring forth the first **child** in sorrow? No! Bearing **one** or more than one child would result in the sorrow! Then in Gen. 16:1, "Now Sarah, Abram's wife bare him no children . . . " Are we to conclude from this that she had possible given birth to **one?** No! But to contend that "children" is plural, would be unreasonable in this case, for we know Isaac was not yet born. Then in Gen. 21:7, 8, we find Sarah saying: " . . . Who would have said unto Abram, that Sarah should have given children suck for I have born him a son in his old age. And the child grew and was weaned . . . " Now we know that Sarah had only nursed **a child**, "a son" (v. 7), "the child" (v. 8), yet God uses the word "children" to mean **one.**

In the New Testament we find the Holy Spirit is consistent in using the word "children" in the generic sense. Matt. 22:24 states: "If a man die, having no children, his brother shall marry his wife." Though an Old Testament law is referred to here, it is revealed in the original New Testament in Greek and the same Greek word is used here as in 1 Timothy and Titus – "Teknon." Christ understood that this meant if "a man" dies leaving "no children" (not even a child!), the brother shall marry the widow. Surely we can understand the usage of this word as did Christ!

In Luke 14:26 we read: "If any man come to me, and hate not his father, and his mother, and wife, and children . . . he cannot be my disciple." Jesus here says that "any man" must hate (love less) his "children" and other relatives in order to be a disciple. If we maintain the singular plural argument, we must conclude that Christ would permit us to love a single child more than Him!!

Then Paul uses "children" generically: "But if any widow have children . . . let them learn first to show piety at home" (1 Tim. 5:4); and " . . . if she have brought up children, if she

(continued on page 19)

WE HAVE AN URGENT NEED

The Southeastern Children's Home, Inc. has two cottages in Sumter, South Carolina available for child-care work. One of these cottages is presently in operation. Mr. and Mrs. W.C. Chilton are serving as houseparents in this cottage and are doing an outstanding job of caring for the five children entrusted to them. Unfortunately, at the time of this writing, the second cottage stands empty because we have not been able to find houseparents to staff it. The Board of Directors are looking diligently for a dedicated Christian couple willing to serve as houseparents in the second cottage. As soon as such a couple is located, the home will be able to accept additional children into its care and keeping. This is an urgent need! We are using this means of calling our need to your attention because, without a doubt, there are among the readers of this column any number of people who would make excellent houseparents. We need to hear from you. You may write us at the following address: Southeastern Children's Home, Inc., c/o Mr. S. Robert Collins, Superintendent, 421 Wildwood Avenue, Sumter, South Carolina 29150.

The Southeastern Children's Home, Inc. supports the houseparents in a reasonable manner. Adequate remuneration for services rendered is provided. The wife is required to devote fulltime to the children, but the husband is free to secure fulltime employment in the Sumter area. The members of the Board of Directors who live in Sumter will do all they can to assist the husband in finding suitable employment.

The couple for whom we are looking must be dedicated Christians with hearts filled with love for children. The couple may have children of their own. Such traits as patience, kindness, and faithfulness are a must. These are, however, characteristics which should be easy to find in the church as all Christians should cultivate them. We would like for you to give serious thought to serving as houseparents with the Southeastern Children's Home. Please write us today.

We are deeply grateful to Dr. William King of Gaffney, South Carolina, for providing dental services for all our children free of charge to the home. Dr. King has provided excellent dental services for the children. In at least two cases, the dental needs of the children were unusually extensive. The children are taken by car to the dental office, and Dr. King there provides for them the very best of care. Thank you, Dr. King, for your care and concern for the children of the Southeastern Children's Home.

Just a few short years ago there was no children's home in the Carolinas such as Southeastern operated by members of the churches of Christ. Now two cottages stand as evidence of both the ability and the willingness of Christians in this area to provide for homeless children. We are deeply grateful for your generous and faithful support. With this continued support and the Lord's blessings, we will be able to meet the needs of children seeking a home. The home will, we pray, continue to grow. In the coming years it is hoped that there will be four cottages, then six, then eight, then . . . As long as there are children without a home in the Carolinas, we need to continue to grow to care for them. We are thankful for your support that makes it all possible. Your donations may be sent to us at the following address: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, South Carlina 29150.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

CHARLOTTE, DILWORTH

JERRY G. HURT, Reporting: The work here has progressed in every area and we now feel with our personal work program in full swing that Dilworth is ready to win the lost for Christ. We are so thankful to be a part of the Lord's church in Charlotte.

FAIRFIELD

JOHNNY MELTON, Reporting: I have accepted the invitation of the By-Pass congregation in Union, S.C. to work with the brethren there. I will not be moving from Fairfield until June unless a preacher can be found to replace me here. We are looking for a man and I can leave as soon as one is secured. If any of the readers of **Carolina Christian** know of a good man looking for a place to preach, contact me or the Fairfield church at P.O. Box 145, Fairfield, N.C. 27826. I plan to go to school part-time in order to finish my B.A. Degree. I am doing this in view of entering the Harding Graduate School at Memphis.

MOCKSVILLE

LEWIS SAVAGE, Reporting: Thanks to A.D. Wright, Madison, Tenn., several members at Jericho are now involved in the "church's first organized program of personal work." Almost $700 has been spent, by the church and individuals, to implement this personal work effort. Film strips will be used in teaching others. The goals set by the personal workers are 74 conversions in 1974; attendance average of 186, increasing to an average of 700 in 1981, with an average increase, in local contributions, to $2,200.00 per week. "Ministers of Visitation, Personal Work, Needy and Art Director," will also be selected during 1974. Plans are to purchase five buses within the next seven years, employ a full time personal worker, send a missionary into the field, and help to establish another congregation of the church in Davie County. All this and more.

The church now supports the following in the amount of $50 per month: Huntersville Church of Christ, Elkin Church of Christ, and Southeastern Childrens' Home. It will also support Miss Cathy Smith, missionary to Italy, this coming summer. Other financial support has been asked for and granted during the year. Plans are being made to build a new preacher's house this year. A choice lot near the new church building, donated by one of the members, will be used for this purpose. Average Sunday morning worship attendance for 1973 was 112; average contribution was $425. Three were baptized, two restored, and two recently placed membership. We provided a liberal supply of clothing and food for the needy at all times.

Our greatest need, at present, is Scriptural oversight. Although the church at Jericho is over 100 years old, a rural congregation, it has never had the oversight that is authorized in the New Testament. Business of the church is conducted by Parliamentary Procedure, in the mens' "business meetings." No visible effort is now in progress to qualify, select, and appoint elders and deacons. It has become somewhat "traditional" not to have elders and deacons.

I have resigned as preacher with the Jericho church effective with the last Sunday in March. I will take about three months of much needed rest from 30 years of gospel preaching, and will (the Lord willing) be ready to relocate on or about July 1. I prefer to continue working in the Carolinas.

Preachers interested in working with the church here at Jericho should write, "Preacher Committee," Jericho Church of Christ, P.O. Box 354, Mocksville, N.C. 27028. I commend unto you all the good qualities of the Jericho church—and they are many.

BURNSVILLE

CARL B. HYDER, Reporting: We are doing very well in Burnsville. With a few visitors we average around nine per Sunday. We meet at 10:00 and 11:00 on Sunday morning. We also have two radio programs per week, one is heard from 12:30 until 1:00 Sundays and the other on Wednesdays at 11:45 to 12:00. Some of these are done locally but World Radio is used part time. There is a tremendous challenge here and we need a preacher badly to help us take advantage of it.

SPECIAL NOTICE

This announcement is not of a religious nature but is of interest to members of the church throughout the area. Many of our friends and fellow Christians around the country who have seen the Olan Hicks family perform musically, have waited a long time for the release of our first record album. Well, its finally on the way. The master is completed and in the presses and copies will be out in about two weeks. This is a collection of thirteen favorite COUNTRY songs everyone seemed to enjoy most.

We have refused to publish our records through commercial companies because that would require us to go on stage and pursue a personal appearance schedule in show business. Our business is the Gospel, the music is just an enjoyable sideline. We want to keep it that way, so we have produced our own records. We're making this one available at a prepublicatioon price only slightly over the actual cost of production. If you order now and pay for it in advance, your price is just $4 per album. This is in stereo and is of the highest quality. Satisfaction is guaranteed.

Order from: **Olan Hicks, P.O. Box 1176, Aberdeen, N.C. 28315**

PREACHER NEEDED

The church of Christ in Burnsville, N.C., needs a preacher. New congregation. **He must be supported by someone. They cannot support a preacher.** Burnsville Church of Christ, c/o Carl B. Hyder, Rt. 3, Box 90, Weaverville, N.C. Phone 1-704-645-6082.

SOUTH CAROLINA NEWS

The church in Woodruff, S.C. is in need of a sound gospel preacher. The church can furnish a house, and perhaps a small part of the salary, but for the most part, support will have to be raised from outside. Here is a challenge for any church wishing to do some mission work. It could either send the preacher or provide the support and the brethren in Woodruff will seek to locate the preacher. Act now while the field is white unto harvest. Anyone interested in the work should call Richard Sanders at 803/437-2326 or write the Woodruff church at 217½ W. Peachtree St., Woodruff, S.C. 29853.

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EDITORIAL BOOK VIEWS

Will A Man Rob God? Stanley E. Sayers. Quality Publications, Abilene, Texas 79604. 148 pages. Paper $2.

Here is a delightful book. In fact, anything that Stanley Sayers writes is delightful, but he has even surpassed himself in this work. There are ten lessons, which can be used as sermon material or background in class study. It is not a whole book on giving in the financial sense, although the title chapter does deal with that aspect. It is on man's relationship with God. It seems to be designed to make us shutter at the little we do in service to a Great God. There are lessons on the fear of God, the significance of the flood, the authority of the Scriptures, prayer, worship, excusing ourselves, etc. Each of its charming chapters ends with a large number of questions to enhance it as a study guide. You will not regret buying this one.

Instrumental Music and New Testament Worship, James D. Bales. James D. Bales, Searcy, Arkansas 72143. 299 pages. Cloth $5.95.

Regardless of how many books you have or how many you have read on instrumental music in Christian worship, you do not have a smattering of what this one contains. The author has collected and quoted from thousands of sources. The contents can be divided into two parts; (1) a presentation of the basic principles which are involved, and (2) answering the arguments used to justify instrumental music in worship. Every conceivable argument is answered (probably more than 300 altogether). We consider it a monumental work and we rate it among the most important books published in 1973. It is a book for every student—a work not just to be read and enjoyed but one to be studied and digested. It cannot be ignored, either by friend of foe. It should be in every library—a must for those who wish to be in the know.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

There is a great deal of difference in saying something and having something to say.

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THINKING THINGS THROUGH

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have lodged strangers, if she have washed the saint's feet . .,. " (1 Tim. 5:10.) Who would deny that **one** child has no responsibility to his widowed mother? Or who would maintain that the church should not take care of a widow in need if she had borne only one child?

There are a host of other Scriptures (for instance: Eph. 6:1, Acts 2:39, Gal. 3:26) which prove the generic usage of the word "children", but only one passage is required to help us see that the Scriptures use it as we do. We see the hospital sign, "No Children", and we would not dare reason that that permits a **child** while excluding more than one. Surely, we can see that God is pleased with a man who has one child, while meeting all other Scriptural qualifications for an elder. One child is often more challenging to rear than many, and if many helps a man to qualify, then wouldn't the man with 10 be **more qualified** than the man having only 2? If so, wouldn't the better qualified man be able to serve as a chief elder? No! The qualification is "one that ruleth well his own house", not the ability to beget more than one.

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CAROLINA CHRISTIAN

Vol. 16, No. 3, March 1974

CAROLINA LECTURES

The 1974 Carolina Lectures will be conducted April 1-5 at the South Fork Church of Christ in Winston-Salem, North Carolina, with the theme, "A Challenge for Christ." Keynote lecturer will be C.W. Bradley, minister for the Wooddale Church of Christ in Memphis, Tennessee. Other lecturers will come from all over the Carolinas, and from Tennessee. A special effort will be made to get elders to attend, especially on Friday, when several elders will be participating in the program.

As is the custom, South Fork, with the help of neighboring congregations, will provide housing for all out of town guests. Any Church or preacher who has not received a copy of the program and an information sheet to ask for housing should contact the South Fork congregation. Just write to Richard Pectol, Minister, South Fork Church of Christ, 205 Keating Drive, Winston-Salem, North Carolina 27104.

EDITORIALS

HE'S HELPING--ARE YOU?

We have asked every reader to do something to help us reach a 1000 new subscriptions by June 1, when our new rates go into effect. We here lift a brief article from the Watts Street church bulletin in Durham, N.C. as an example of what can be done. Herbert L. Isenberg is the preacher and Gerald Camp and J. Harold Phillips serve as elders. Brother Isenberg wrote the item which follows:

"**Carolina Christian** has begun a subscription drive to enlist a thousand new subscribers by June 1, 1974. Published monthly in Greenville, S.C., it combines editorials, articles, and news of North and South Carolina. The editor, Brother Howard Winters, does an excellent job with the monthly and it would be a delight to any Christian purchasing it. The yearly subscription rate is $2 (in clubs of five or more) and can be paid to Brother Isenberg."

We cite this as an excellent example of one way to help. There are many other ways, such as getting the church to purchase a bundle, send it to every family in the church (the best way by far to get the most benefit from the paper), send a gift subscription, send it to a missionary or a student in a preachers' school, etc. With so much to do, don't just sit there: do something. Join hands with us to spread the paper—to put **Carolina Christian** into every Christian home in the Carolinas.

SOMEDAY!

"Someday I am going to change my life" is a promise many a man will have to answer to God for frequently breaking. Perhaps you said last year, "Next year I am going to obey the gospel and live for God." We are now well into the new year, with all its problems and challenges. Those who looked forward to it and made resolutions have found that they are as hard to keep as they would have been last year. For some strange reason we can look into the future and see the things we ought to do as being easier to do then than now. As an illustration of this, I have often jested about going on a diet every Monday morning . . . and then going off it every Monday at lunch. As I look toward Monday, while it is still in the future, it seems relatively simple to diet then. Plans are made in view of the easy looking prospects . . . and then Monday comes and ruins it all! It is just as hard to start a diet on Monday as on Friday, or Wednesday, or any other day of the week. And so to excuse the failure of today I plan to go on a diet Monday. But what I really need, as everyone knows, is not a Monday to start on but a new way of thinking about food. And so it is with those who plan to obey the Lord someday or in the new year or when certain things are completed. When that time comes around they find themselves making the same old excuses. What they really need is not a "someday" or a "new year", but a new heart, a heart devoted to God,

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both now and forever. If our heart is right with God, we will follow Him now; if our heart is not right we will go on making excuses. For if someday ever comes it will in all likelihood be no different from today. "Now is the day of salvation." (2 Cor. 6:2.) So why wait for someday to obey the Lord? Do it **now**. It will never be easier.

NEW CONGREGATIONS

We know of at least two new congregations started already this year, one in Fountain Inn, S.C. and the other in Smithfield, N.C.

The church at Fountain Inn meets at 201½ Woodside Avenue. Junius Tripp, as we understand it, is presently doing the preaching. They have had as many as 41 for their Sunday morning services and the prospects are most encouraging.

We lift the following from the bulletin of the Brooks and Rosedale church in Raleigh: "Three families are meeting in the home of D.A. Johnson, 208 Church Street in Smithfield. They plan to move to the Overby Funeral Chapel at the corner of Johnston and Second." This group meets Sundays at 10:00 a.m.

Perhaps brethren associated with these works will favor us with a report soon.

NEED A CAMPAIGN?

While at the Freed-Hardeman lectures in February of this year we had the privilege to see and talk with Paul Kidwell, an old friend and former coworker in the Carolinas. Paul, as all who knew him will know, is one of our very best and most successful preachers. He is now preaching for the church in Mabelvale, Arkansas. But to show that he is still hungry for the Carolinas he reached me a note during one of the lectures which said, "We participate in Campaigns Northeast. We could arrange concentrated efforts in the Carolinas in years to come. Mabelvale would send me for mission efforts in 1975 or 1976." This is too good to pass up. And in order to take advantage of the offer, some church or churches should be in touch with the Mabelvale church in less than an hour after this paper is received. We suggest that a number of churches do so. This team could be kept busy in the Carolinas alone. Write Brother Kidwell at P.O. Box 345, Mabelvale, Ark. 72103. We need to hit the campaign trail, and this offer cannot be surpassed.

EACH DOING SOMETHING

To fulfill our mission as a member of the body of Christ, each of us must do his part. The Bible teaches that every Christian has some function to perform in the Lord's work, a function he is specially fitted for. The particular thing may appear great or small to men, but regardless of how it looks to others, it is vital to us and to the whole body. When each one does something, does what he is designed to do, it is amazing how much can be done; but when no one does anything, nothing is done.

Paul compares the body of Christ, with all its members, to the human body. He says, "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of

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the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:14-18.) If this means anything, it means that every member in the body of Christ has a specific function to perform. And regardless of how insignificant one's function might appear to some, there are no exemptions to this rule. All must function. Certainly not all members are designed to render the same service. The next two verses say, "And if they were all one member, where were the body? But now are they many members, yet but one body." (1 Cor. 12:19, 20.) We conclude then that every member of the church of Christ ought to be doing something, some specific work, something that he himself is responsible for, such as preaching, writing, personal work, visitation, distributing tracts, papers, Bibles, or a large number of similar works. There is plenty to be done, and each of us was born with an inclination to one or more of these specific tasks. The question is, are we each filling our function in the body of Christ?

PREACHING THE PROBLEMS

Recently we saw a challenging question which asked, "Are you a part of the problem or a part of the solution?" That is worth a second thought, and we think it would be a good question for those among us who have tasted the sour juice of liberalism to ask about their arguments, doctrines, and sermons.

Quite frankly, we have heard a good number of sermons by those who tell us they are gospel preachers (we would have never known it by listening to them) which have put the emphasis on the wrong thing—they have emphasized the problems and difficulties of life rather than trying to furnish a people hungry for truth and right with any kind of a satisfactory solution. To them the Lord's way is not a practical answer. The end product of such preaching is unbelief and doubt. It raises questions but gives no answers. It may seem strange to right thinking people, but when a man loses his faith in God, Christ, and the Bible he sets out to destroy the faith of as many others as he can. The old adage that "misery loves company" holds true here. Liberals are not willing to sink in the sea of unbelief alone. They try to pull down with them all the weak and unsuspecting they can deceive.

For these preachers of scorn, we have only one word of advice: don't preach your doubts. Keep them to yourself. The faltering world needs a strong faith. If one does not have a sure foundation, a sure cornerstone, a sure message to offer in this time of uncertainty then let him hold his peace. To preach nothing is better than to preach the wrong thing. People need something to build on, something to anchor to, something sure and steadfast; they do not need foundations laid in quicksand. The wrecking crew belongs to the devil. If the seed of unbelief is sown, let the devil do it himself while we preach righteousness, temperance, and judgment to come—preach a message that is bold and sure. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.) "But speak thou the things which become sound doctrine." (Titus 2:1.) "Preach the word . . . " (2 Tim. 4:2.) As the devil spreads his doubts, let it be done over our vigorous protest, not with our help.

CREATION AND THE CREATOR

"The fool hath said in his heart, There is no God." (Ps. 14:1.) He is a fool because in denying God he denies

(Continued on Page 5)

PREJUDICES

Burl Curtis, Searcy, Ark.

There are many prejudices among mankind. Perhaps the best known of these is racial prejudice. In addition, there are prejudices against the poor, the fat, the ugly, the deformed, the scarred, and the diseased. There is often some prejudice against the rich, the successful, or the beautiful. In fact, it seems that the only thing necessary for one group to have some prejudice against another is that the other be different. And this difference may be completely worthy; still prejudice remains.

There is a truth based upon the action of the Apostle Paul which, if heeded, would destroy most of the prejudice in the world. In 2 Cor. 5:16 these words are found, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

If all Christians would obey this truth, there would be a knowledge of the "inward man" and the many, many prejudices associated with the "flesh" would be gone. What causes racial prejudice if it is not knowing man after the flesh? The scarred and physically ugly person may have a much more beautiful soul than the pretty or handsome, but almost universally mankind will favor (is prejudiced toward) the ones with outward beauty.

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." (James 2:9.)

CREATION AND THE CREATOR

. . . From Page 4

the very foundation upon which the human mind reasons. The mind is so constructed that it cannot but reason from, or back to, creation. We can reason from a chicken to an egg through innumerable generations, but we must eventually come to a chicken without an egg, a chicken created by the Master Mind of the universe. This is always true. We must reason back to a beginning. And, "In the beginning God created . . . " This is the starting point, the foundation of all reason.

As far as we know unbelievers have never had but one basic argument to make against God (it may take many different forms), and it is more of a complaint than an argument. They find fault with creation and therefore deny the Creator. To do this they first distort the Biblical concept of God (make Him after their own image and weaknesses) and then decide that if there were such a God He could not make such a world as this is. They argue that creation (the universe, this world, things, and people—and with people especially the facts of problems, sufferings, and death) is not compatible with the Creator. For example, they reason that if there is a God of love (as the Bible teaches) then He would not (or could not) allow sickness and suffering. Everyone would always have perfect health and there would be no death. They conclude then that since there is sickness and suffering, and since this is not compatible with a God of love, there is therefore no God. Since God is not exactly as they conceive Him to be, His very existence is denied. They then boast that they have logically precluded a creator from the creation.

But this type of reasoning ignores the basic facts. Space prohibits us here from going into the logical processes by which the fallacies are proven (and we will take the liberties to make a few proven assumptions), but basically it rests on two concepts, both of which are false: (1) a false concept of God, which makes Him responsible for and incompatible with all the supposed problems in creation; and (2) a

(Continued on Page 18)

NO! NO! NEVER

Earle Cudd, Spartanburg, S.C.

The wolves in sheep's clothing are now using the churches of Christ as their calling card. Reports coming in indicate that there are people who claim to be members of the church who also claim to speak in tongues, have visions from God, and perform miracles.

This author personally knows that in the eastern part of North Carolina there are many buildings bearing the name Church of Christ that practice the use of instruments in the worship, complete with choirs.

We have come a long way from the rented building. Now we have large buildings (that look just like all others, even including their symbols: crosses, towers, and spires), large budgets (with the same expenses as other groups), large schools (just like the other groups), even old folks' homes (just like the other groups), and the true form of worship (unlike the other groups).

The only thing that makes us different from other groups is our form of worship and the fact that our only creed is the word of God. Now we could be without the buildings, large budgets, state accredited schools, and old folks' homes and still be Christians worshipping together. My question is: do we lose these facilities which many Christians have worked to build? Do we allow these facilities and the name, Church of Christ, to become defiled with false teachings?

One may ask how do we stop this movement? The answer is very simple, "Study to show yourself approved." (2 Tim. 2:15.) Weed out and mark the false teacher. Young men prepare yourselves to be deacons, elders, and preachers. Preachers, elders, and the teachers teach doctrine and the belief as revealed in the word of God and nearly everything else will take care of itself. (1 Cor. 15:1-7.) Remove those preachers who are preaching only because it is an honorable profession. Remove the teachers, deacons, and elders who have the title only for the prestige. For those leaders of the church who do not have the ability or desire to join the fight for strong doctrine, step down and let someone take your place who will. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouth must be stopped, who (subvert wholehouses) teaching things which they ought not, for filthy lucre's sake." (Titus 1:10-11.)

Rise up soldiers of Christ and look at our teaching. Study in order that each one of us will be prepared for the fight which we will soon face. We either know how to prove what we believe or we believe what someone has told us. If the latter is the case, then these false teachers will devour us as wolves devour the sheep.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:14.)

Our strength is in our ability to study and become united in doctrine. Do we find another scriptural name and move back to the rented buildings? Shall the true church give the material properties, which Christians have labored so hard and long to obtain to the false teachers? I, for one, say, No! No! Never.

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THE LITTLE, KINDLY THING

Harvey Smith, Greensboro, N.C.

Things are not always what they may appear to be; therefore, we should never judge by appearance. There may be underlying circumstances or reasons that change the nature of things. The old axiom that one "cannot judge a book by its cover" is an apt illustration of this thought.

An actual occurrence last July at a Sunday picnic by members of the Wendover Avenue Church in the Guilford Battleground Park in Greensboro will serve a more pertinent illustration of the goodness of some of our male members, and will also prove that things are not always what they may seem to be.

The young boys were playing baseball. One very small lad wanted to play very badly, but he was not doing too well. One of our men noticed the lad's lack of proficiency, and tried to be helpful. Like a good father, he helped the boy to hit the ball with the bat by standing up close to him and helping him to strike at the ball.

Another good man (our preacher, also a good father) did his bit in restoring the self-confidence and courage to the embryonic ball player. He fumbled awkwardly in his attempts to get the hit ball, and this long, awkward fumbling enabled the lad to reach first base.

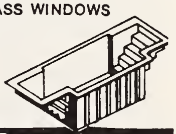
When another boy hit a ball, the first boy was able to streak around the bases toward home plate—by having the man who helped him hit his ball run along with him, holding his hand and pulling him along faster than he could have gone by himself.

Thus the boy reached home plate safely and chalked up a run for his team. His pride and happiness in this act knew no bounds. His glee and actions were eye-catching and brought out many a smile on the faces of the spectators.

The good deeds by these two fine men gave joy and pleasure not only to the youngster, but also to the spectators also, all of whom had "rooted" for the youngster loud and long.

The Bible instructs us to "Do unto others as we would have them do unto us." We do not know whether the two men were ever Boy Scouts, but each of them surely did a good deed—one which any Boy Scout would have found pleasing.

Many times we should overlook some things so we can lead another safely home.



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DENYING GOD

In recent weeks we have been thinking to the effect that in every denial of God lies an affirmation of His being. It is utter folly to deny non-entity. (Of course the validity of this concept would depend on the nature of the object denied.)

The unbeliever says, "There is no God." Some of them become so zealous to establish this denial that they devote their whole lives and fortunes in an effort to disseminate it. They become preachers of unbelief. It is necessary for them to constantly deny what they affirm never existed in the first place. But if it never existed, why deny it? (It is next to impossible—we think it is impossible—for the human mind to eradicate the idea of God from itself. Those who try to do so must ceaselessly feed the flames of unbelief by denials, and we suspect that their denials are as much to convince themselves as others.) Does not denial that there is a God in someway affirm that God is?

The Christian Scientists deny evil. According to them, all is mind—there is no matter. Mind is of God. All that is of God is good. There can be no evil in good and good cannot be evil. Since all is good (all is mind and mind is of God and God is good) there is therefore no evil. But if this is true, why go to the trouble of denying it? Why deny that (language breaks down here because there is no "that") which has no existence? If there is no evil, then no one should know any thing about it—it has no reality, it is nothing! But go a step further: if there is no evil, then there is no word "evil." A word always carries a concept. But if there is no evil, there can be no concept of evil that is not evil within itself. For if there were no evil, but only a concept of evil, then the concept would be false and the false concept would be evil. Thus if there is no evil there can be no concept of evil and no word to convey such a concept. There is, therefore, no word "evil." But there is a word "evil" and that word conveys the concept of evil. We must conclude then that evil does exist. This is either true or else it is false. If it is true, then evil does exist. If it is not true, then the concept is false, and the false concept is evil, and evil still exists. Therefore evil is. Thus the very fact that evil is denied is an affirmation that evil exists. We conclude that the same reasoning is true when applied to God.

Either God is or else He is not. If He is, then it is folly to deny Him. If He is not, no one should know anything about Him and denial would be unnecessary and impossible. Why deny that (and if "that" is not then there is no "that" to deny) which has no existence? Before there can be a denial there must be some evidence to deny. This reminds us of a lady we talked with recently (and an old man more recently) who stanchly denied and said that under no circumstance would she ever believe that anyone had ever gone to the moon. But why deny this now (we never heard it denied before men landed on the moon)? Well before now there was no need to deny it—there was no evidence or reason to believe that man had been there. But once man did go, those who choose not to believe the fact are forced by evidence to denial. There was no need of denial until the evidence become convincing. This is also true with the concept of God: if there were no God—no evidence to prove His existence and concern—it would be ridiculous to deny Him. And so it appears to us that even the denials of unbelievers constitute an affirmation of God.

Unbelievers thus find themselves in

(Continued on Page 18)

AS THINGS STAND NOW

Recently we have called to the attention of our readers the pressing need the Southeastern Children's Home, Inc., has for houseparents. This is without a doubt the most difficult problem we have faced in the operation of the home. It is exceedingly difficult to secure and keep good houseparents. At this time we have two applications from prospective houseparents. This is fortunate because we now have need of one couple, and anticipate another opening the middle of the summer. One couple from Charlotte, North Carolina, has visited the home. They have been screened and approved for employment by the committee charged with this responsibility. The husband is with the United States Postal Service. He has applied for a transfer to the Sumter, South Carolina office. Please pray that, if it is the Lord's will, he may secure a transfer at an early date. One cottage now stands vacant for lack of houseparents. We, consequently, need this couple now. A second couple from Lenoir, North Carolina has made application. They will visit the home on February 9th, be screened by the committee, and, we hope, will also be available for work as houseparents at an early date. The husband will, of course, be needing work also in the Sumter area. This couple plans to stay in Sumter for several days looking for employment. We would like very much for you to give serious thought to your circumstances. If you would be willing to consider the work of houseparents, we would like so much to hear from you. Please write us as follows: Southeastern Children's Home, Inc., c/o Mr. S. Robert Collins, Superintendent, 421 Wildwood Avenue, Sumter, South Carolina 29150.

When we have secured houseparents for the Palmer Cottage, we will then be able to accept applications from other children needing a home. If you know of such children, you may write us at the address given above.

We are deeply grateful for the fine way in which you support this work on a month by month basis. As soon as the two present cottages are in operation and are filled, we hope to build additional cottages. The children who come to us need food, shelter, clothing, medical care, schooling, etc. All these things take money. Your gifts may be sent to us at the following address: Southeastern Children's Home, Inc., c/o Mr. Hugh L. Palmer, Treasurer, 75 Nash Street, Sumter, South Carolina 29150. Thank you so very much for your loyal and faithful support of this work.

We are happy to be able to report that all goes well with the children in the Sewell Cottage. Mr. and Mrs. W.C. Chilton are doing an outstanding job as houseparents. The children are well and happy. The Chiltons are giving them love and understanding, and are training them in the nurture and admonition of the Lord.

We are also happy to report that we have a renewal of our license from the South Carolina Department of Social Services for another year. The license is granted on a yearly basis. During the evaluation we were found to be in complete compliance with all rules and regulations of the department, and were granted an unqualified standard license. We have had such a license from the beginning of the children's home.

Please remember the home in your prayers, especially that houseparents may very soon be obtained so that more children can be accepted. We will keep you informed of progress made in this vital matter.

"Time is the coin of life. Do not allow others to spend it for you."

We're looking for Religious songs – Gospel, too.

$128,000 cash prizes

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What is it? The beginning of a new era in music – the first annual international songwriting competition for both amateurs and professionals.

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WHAT KIND OF SONGS? There are six

from each professional and amateur category). These then will be judged by an international jury comprised of eminent composers, publishers, artists and other representatives of the recording and broadcast industries.

PRIZES: Total cash prizes of $128,000 will be awarded. Each of the 36 semi-finalists will receive *$500* cash and be the guest of the Festival for the August 30, through September 2, 1974 finals.

Twelve finalists (a winner from each category, each division) will receive an additional *$5,000.*

Entry Kit, ASF Cassette by Capitol, entry form, and *Songwriters' Handbook.* This valuable book includes important information every songwriter should know; copyright laws, publishing, selling your songs, etc.

Record your song on the blank cassette and return it.

Instrumental and lyrical songs are accepted. You don't have to be able to write music – recording the cassette is enough. Elaborate production is not necessary. The song is what counts.

IMPORTANT FACTS: You do not relin-

Amateurs compete against amateurs. Professionals against professionals. (Songwriters currently members of performing rights organizations: ASCAP, BMI, SESAC or their foreign counterparts will be considered professional.)

HOW ARE WINNERS PICKED? Each song entered will be listened to by experts from the music industry. Thirty-six semi-finalists' songs will be chosen (three

HOW TO ENTER: Start now. Enter as many songs as you wish for an entry fee of $10.85 per song. ($13.85 outside the USA and Canada.) Send the application below with $10.85 for each song to the American Song Festival. Applications must be postmarked no later than April 15, 1974.

You will receive the Official Festival

previously recorded and released commercially are not eligible for entry.

CLOSING DATES: Application for entry must be postmarked no later than April 15, 1974. The recorded cassette and entry form must be returned postmarked no later than June 3, 1974.

Enter now—fill out and mail the coupon below today.

RULES AND REGULATIONS

1. Competition is open to any person but employees, relatives, agents, independent contractors of the American Song Festival, Inc. (ASF, Inc.).
2. Each entry shall be wholly original and shall not, when used as contemplated herein, constitute an infringement of copyright or an invasion of the rights of any third party. Each entrant shall, by this entry, indemnify and hold the ASF, Inc., its agents, independent contractors, licensees and assigns harmless from and against any claims inconsistent with the foregoing.
3. Musical compositions heretofore recorded and released for commercial sales in any medium may not be entered.
4. An entry of $10.85 ($13.85 outside U.S. and Canada) shall be submitted for each entry kit desired (blank cassette, **Songwriters' Handbook**, and official entry form). After receipt, the entry form duly and accurately completed shall be returned with each recorded cassette. Any number of songs may be entered by an individual provided that a separate entry fee is paid for each song.
5. The entrant must designate the category in which he wants his song judged. A song may be entered in more than one category by sending an additional fee of $6.25 for each additional category.
6. The rights to all songs remain with the entrant or the copyright owner. Notwithstanding, the ASF, Inc., its licensees and assigns shall have the right to cause any song to be arranged, orchestrated and performed publicly in connection with activities of ASF, Inc., at no cost to the entrant. Entrant, if requested, will issue or cause to be issued to the ASF, Inc. and its licensees and assigns a license to mechanically reproduce the song on an original sound track album of the ASF in consideration of a payment calculated at the applicable rate set forth in the U.S. Copyright Act and will also issue or cause to be issued a license permitting the song to be recorded and synchronized with a filmed or videotape account of the ASF for use in any medium for a fee of $1.00. All materials submitted in connection with entries shall become the sole property of ASF, Inc. and no materials shall be returned to the entrant. The ASF, Inc. shall exercise reasonable care in the handling of materials but assumes no responsibility of any kind for loss or damage to such entry materials prior to or after receipt by the ASF, Inc.
7. Each entry shall be judged on the basis of originality, quality of musical composition and lyrical content, if applicable. Elaborate instrumentation or recording is not a factor in judging. All decisions of the screening panels and judges shall be final and binding upon the ASF, Inc. and all entrants.
8. Application for entry must be postmarked no later than April 15, 1974. Recorded entries must be postmarked by June 3, 1974.

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: KUMBA, Cameroon—W. Africa—Missionary David Chadwell reports the conversion of two former Catholics (a nun and monk). These were both won to Christ through the teaching of a Camerounian Christian named Andre.

UGANDA, Africa—The church of Christ is still banned in this country, though faithful Christians carry on in face of persecution.

ABIDJAN, Ivory Coast, W. Africa—Missionary Carl Robinson reports over one hundred baptisms, seven different worship services in five different languages in progress each Sunday—the results of work done by six missionaries. The work began in 1972.

BREMEN, Germany—A stable church now exists in this city of 650,000 as a direct result of mail evangelism.

TOYKO, Japan—Dean Bixler has decided to remain here when he saw the renewed enthusiasm of Japanese Christians when the American support and work was to be phased out. Dean reports that both Bible school attendance and contributions have doubled and that many are being baptized.

NOTE: The Vocational Missions Resource Center (ACC Box 7939, Abilene, Tex. 79601) is designed to help "ordinary" Christians find secular jobs in mission fields. The doors of some nations are closed to "missionaries" while wide open to technicians, doctors, nurses, teachers and engineers of various sorts. Christians having such vocations may be able to transmit the gospel through their work. Contact the center for more details.

ON THE HOME FRONT: Abilene, Tex.—The Highland church has been criticized in recent months for permitting alleged liberal teachings from her pulpit, classes and on the Herald of Truth broadcasts. Some financial assistance has been withdrawn by some churches who have supported the Herald of Truth. The Highland elders have published a statement confessing some mistakes, assuring the brotherhood of their continued oversight of every area of teaching, and insuring that no tint of liberalism or the charismatic movement affects the Herald of Truth. Batsell Barrett Baxter stands with the Highland elders and their definitive statement.

MANCHESTER, New Hampshire—The Manchester congregation is the oldest and largest of eleven churches in this state of 800,000 population. Manchester's average Sunday morning attendance is 55 and the combined state membership is 200.

SOMEWHERE, USA—Jack Exum reports that while shopping "somewhere" in a National Chain Store (possibly Canada), he noticed a controversial book on display, "The Joy of Sex." Since it was in reach of small children, he thumbed through it, finding drawings of every conceivable position of sexual behavior. By long distance, Jack phoned the chief executive officer of the store, 3,000 miles away, to protest. Then the local manager was contacted. A return call the next day from the head office informed Jack that each store had been ordered to remove the books immediately and return them to the supplier, and refuse any further orders.

ABILENE, TEX.—On Jan. 4, 1974, fire destroyed the Central church building.

NOTE: Reader's Digest recently warned in an editorial that Congress could kill the entire magazine industry by doubling or tripling mailing costs within the next few years. "Foremost will be religious publications," the article said.

ON THE CAMPUS: Harding College, Searcy, Ark.—This institution cel-

(Continued on Page 18)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

MOORESVILLE, N.C.

BRANNON McKNIGHT, Reporting: As we near the eighth year that the church has been meeting in Mooresville, we would like to thank all the brethren that have helped us so graciously. Much progress has been made, although the church is still small in number. The meeting house and over two acres of land have a balance owed of under $4,000, and just over $9,000. on a nice modern 3-bedroom brick home for a preacher. We are receiving outside support but it has been reduced during the past year and we are looking forward to being self-supporting, though it will not be as soon as we would like. We are supporting the Herald of Truth, Bible Correspondence program, filmstrips, a summer Bible School with good attendance, two gospel meetings a year and have sound Bible teachers to help strengthen the brethren and teach the lost.

I have been preaching, but we want a full time preacher to come work with us. The facilities are here, the basics for growth are here in this town of 9,000, and we would like our brethren to help us locate a sound gospel preacher. If you are a preacher, ready to relocate this year, or if you know of someone, contact us soon. We ask your prayers in our every righteous undertaking. Write or call Brannon McKnight, P.O. Box 312, Mooresville, N.C., 28115, Phone 704/664-5874.

HIGHPOINT, N.C.

JAMES STUTTS, Reporting: Members of the church in North Carolina have a unique opportunity to help change the sinful direction of our society and possibly save souls at the same time. The godless theory of evolution is taught in nearly every one of our children's textbooks on science. Parents, when did you last look at your child's science book? On the accepted book list for the state of North Carolina, there is not one book giving any serious consideration to the creation account. The book **Biology: A Search for Order in Complexity,** produced by the Creation Society (with the assistance of four Christian Scientists) is **not** on the accepted book list for this state. This book destroys the evolutionary theory!

The recently appointed Textbook Commission will be considering additional books in 1975. This means that every Christian should be doing everything in their power to promote this book in 1974. Preachers (and others) can write letters to the editor in their newspapers; members can let their voices be heard in the PTA meeting and to the local school officials. Minority groups are being heard in our time, and we can be, if we try.

Remember, when man conceives of himself as merely a product of chance, why should he care how he behaves? But when he learns he is a product of divine creation, then he will live more responsibly! **Let's let our voices be heard now!!**

ASHEVILLE, N.C.

HENRY L. FUHRY, Reporting: It has been some time since we reported on the work at East Chestnut. J.M. Powell, our minister, has been with us for a little over four years, and during this time, the church has had remarkable growth. It is his intention to remain with us because of the effective influence that East Chestnut has had on the work of the church in Western North Carolina. Our membership now is around 140 and on our congregational rolls we have around 250 (this, of course, includes non-member children and adults of the families where members of the church are represented). Our contributions are up and more than doubled before Brother Powell came with us. We are now totally self-supporting, our building is almost paid for, we provide a fine home for the preacher, and lend support to missionaries, orphan homes, and other needy church programs.

We have five elders and seven deacons and classes for all ages, beginning with nursery and on a graded scale through the adult group. Dr. Gene E. Rainey, a member of our congregation, and head of the Political Science Department at the University of North Carolina–Asheville and the writer preach on alternating Sundays for the church in Waynesville, as well as for any other congregation in driving distance of Asheville. David Hurst is our Educational Director. David is a teacher at Christ's School in Arden, N.C. The Roy Miner family recently moved to Asheville from Brattleboro, Vermont, and have placed membership with us. Roy is a professor of music in the school system. The L.B. Hood family also placed membership and L.B. teaches the adult class on Sunday a.m. and Wednesday evening as called upon. L.B. is Director of the Building Management Service at the local Veterans Hospital.

Brother Powell recently conducted meetings in Pitman, N.J. and at Northeastern Christian Junior College in Villanova, Penn., dealing with the Restoration Movement. He is already booked this year to make five appearances at various universities (Christian) throughout the United States on the Restoration Movement. He has developed an outstanding set of slides and charts on the subject. Brother Powell is also scheduled to make his fifth trip to the Holy Land in July. He has a voluminous set of slides on the Holy Land and the Middle East in general, including places that the Apostle Paul visited and set up churches on his journeys in the first century.

Don't forget the 23rd annual encampment of the Churches of Christ, which will take place during the week of June 16, at the Blue Ridge Assembly which is located between Swannanoa and Black Mountain, N.C. This is a wonderful event for all Christians, nation-wide, and we are expecting the largest attendance ever. Brother Powell is the Director of this encampment and the writer serves as Publicity Director.

WASHINGTON, N.C.

DOYLE MARTIN, Reporting: My wife and I arrived in Washington, N.C. in June, 1971, and had our first service July 4, 1971 in the V.F.W. Hall. We paid the first month's rent from our own income. After six months in the V.F.W. building, the men had a meeting and decided to build a new building, which we did. Seven men from the congregation signed a note with Wachovia Bank and Trust for enough money to build the building and furnish it. We have never asked for money to help pay for the building and we do not intend to do this, but we do need many prayers and people to come here from time-to-time and help in personal work, knock on doors, cottage meetings, gospel meetings, etc.

In Beaufort County we have seventeen congregations that have the name Church of Christ on their building, yet they have instruments of music and many other things that are against New Testament teaching.

Brethren, we need **HELP, not money.**

REIDSVILLE, N.C.

EDMUND CAGLE, Reporting: On August 4, 1973, my family and I moved to Reidsville, N.C. We are being sponsored and supported by the Center Hill Church of Christ in Paragould, Arkansas.

On August 12, the church met for the first time in Reidsville in the YMCA Annex Building on Main

Street. We had a wonderful beginning with 29 present. Four of these were from South Stokes Congregation in King. There were a few Christians already in Reidsville who had been traveling 25 miles one way to worship.

Since our beginning in August, we have experienced tremendous growth by the help of God. There has been eleven people baptized into Christ, one restored, and others have asked for prayers of new strength and courage. We have had a record attendance of thirty-six. We are using different means in teaching. We have a weekly newspaper article, we have several tract racks placed throughout town, we offer free correspondence courses and we have had one door knocking campaign with workers from Texas.

We are expecting greater things in '74. The congregation in Arkansas is considering placing another family in Reidsville to work with us. This will double our effects and maybe even more than double the efforts.

We have a campaign scheduled the middle two weeks in June with workers from Arkansas. We seek your prayers in this effort.

Our plans are to rent the American Legion building when it is available in May. This will give us additional seating space.

The city of Reidsville has an instrumental Church of Christ here. But this is only another Christian church.

We invite your visits and most of all – your prayers.

WAYNESVILLE, N.C.

HENRY L. FUHRY, Reporting: **Dr. Gene E. Rainey**, Professor of Political Science at the University of North Carolina at Asheville and myself, both of whom are members of the **East Chestnut Church of Christ at Asheville** are doing the preaching at Waynesville, alternating each Sunday. The church in Waynesville has been without a minister for some time, but we have high hopes that in the not too distant future, a full time minister will be located to continue the work and progress that has been made in this area.

The church numbers thirteen families, with average attendance, 30-35. Contributions are considered good for this size group. They have a fine church building that will seat around 150, that is completely paid for. It is located in a good part of the city with a population of around 25,000, within a 5-mile radius of the building. They have a church bus that brings six to 10 children to service each Lord's Day.

Carolina Christian goes into every home in the congregation each month and the **Gospel Advocate** is likewise sent to each family in the congregation. Church signs on all major entrances into the city are being erected. Additionally, **the church is advertised in both Asheville newspapers, in the Gospel Advocate**, and it would advertise in the **Carolina Christian** if such a directory of churches in the Carolinas existed in **this fine periodical.**

Visit with the Waynesville church if you are in the vicinity. It is located on Asheville Road (Business 23–East). Services at 10, 11, and 6:30 on Sunday and 6:30 Wednesday. If you know of a minister who would be interested in working with this church which is located in one of the most beautiful spots in the Western part of the Carolinas, please have them contact Ernest Kimbrough, P.O. Box 162, Waynesville, N.C. 28786. The minister would need outside support.

HIGH POINT, N.C.

JIM STUTTS, Reporting: We have begun a bus ministry, starting with two 54-passenger buses. Our World Radio Broadcast is now being aired at 9:15 Sunday mornings. We are presently mailing out an attractive brochure to all newcomers to High Point. Two gospel meetings are scheduled for '74: Richard Blackwell–June and Arnold Moore–October.

PREACHER NEEDED

The church in Henderson, N.C. needs a sound preacher to help it meet the Lord's challenge to reach this city with the gospel. Henderson is a town of about 18,000 and the church has about 40 members. The contribution averages $225 per week. At the present time, the church is about two-thirds self-supporting, but full support is available. A good personal worker is preferred. If interested, call Bryan Beasley, 919/438-5291 after 5:00 p.m.

SOUTH CAROLINA NEWS

CHESTER, S.C.

CLYDE V. MOORE, Reporting: I began work with the Chester congregation January 1, after six years with the Myrtle Beach church. The Chester congregation is very small, but I am encouraged and challenged by the steadfastness of the few who have faithfully kept the church alive here. Brother Don Gasser and his family had been here for three years, but Don was transferred to Kansas, January 1, by Essex Corporation. The congregation is indebted to the Rock Hill church for their help in supplying speakers for a number of months on Sunday mornings. Our evening attendance has shown a marked improvement. Among other future plans for our work in Chester is an evening Vacation Bible School this summer.

PREACHER NEEDED

The Gregg Avenue Church in Florence, S.C. is in need of a preacher. Fred Stancliff, who has preached here for two years, has resigned and will be moving to Florida on May 30. The congregation has approximately eighty members and the salary is negotiable. Housing not included. Anyone interested should contact the men of the congregation by writing to: Charles D. Short, 3625 Winlark Drive, Florence, S.C. 29501 or call 803/665-8828, collect.

MOBILE, ALA.

MARVIN F. BRYANT, Reporting: Twenty-nine preachers have been reached through the assistance of this ministry in the three years of its existence. Six of these were reached in 1971, eleven in 1972 and twelve in 1973. Of the twelve reached in 1973, six were from the Independent Christian Church, two from the United Church of Canada, one from the United Methodist Church, one from the Congregational Methodist Church, one Nazarene, one Independent Baptist. Of this twelve, six are in school making greater preparation for their ministry, three are working as associates with good congregations and three are serving a congregation as the regular preacher. Every preacher that we reached in 1973 was initially contacted by someone else that called or wrote us and asked for assistance in teaching. Our thanks to a wonderful brotherhood who helps to make this work possible.

"No man in the wrong can stand up against a fellow that's in the right and keeps on a'comin'." —Bill McDonald.

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EDITORIAL BOOK VIEWS

The Great Commission and You, John Waddy. John Waddy, Rt. 7, Weaver Rd., Knoxville, Tenn. 37921. 138 pages. Paper $1.

The greatest weakness in our teaching program is our failure to teach the full truth about our mission. But a few men are trying to do something about this, and John Waddy is one of them. Although they have succeeded to a marvelous extent, we are still far behind. This book is an effort to show us that mission work is the mission of the Lord's church. It is designed as a study book for potential missionaries, leaders, preachers, elders, deacons, and everyone else who is interested in seeing the gospel message taken to the whole world in our generation. It contains 18 chapters, each ending with a good number of questions for class work. Every church should have at least one quarter of study in mission work each year, and this book could be used to great advantage as a basis for such a study. If we will use it, it could well revolutionize our thinking, and get us started doing what we are here to do. It is probably the best buy you will find this year.

That You May Believe—Studies in the Gospel of John, Homer Hailey. Baker Book House, Grand Rapids, Mich. 49506. 196 pages. Cloth $3.95.

We have long expected anything from Homer Hailey to be sound, readable, and useful, and this book lives up to more than we expected. It is an amazing presentation of the evidences given in the book of John to show that Jesus is the Christ, the Son of God. It is not a commentary but a study of John's evidences. It is in two parts, the first giving the "Claims of Jesus," and the second the "Testimony Offered to Sustain the Claims of Jesus." The chapter on the empty tomb is one of the best we have seen on the resurrection. A worthy addition to any collection.

Pillars of Faith, ed. Hermon O. Wilson and Morris M. Womack. 280 pages. Paper $4.95, cloth $6.95.

Although this book is a technical study, we consider it, in spite of some weaknesses, a tremendous contribution to the field of evidences. Subtitled, "Biblical Certainty in An Uncertain World," it is divided into four parts, each seeking to answer a question. Part one, "Does the Bible Have a Message for Modern Man?" Part two, "Is the Bible Scientifically Reliable?" Part three, "Can Faith Survive in an Age of Doubt?" Part four, "Can the Bible Influence Man's Conduct?" Such writers as J.W. Roberts, Frank Pack, Jack P. Lewis, H. Douglas Dean, and James D. Bales write on aspects of the subjects in which they are best prepared. (In our judgment, Dean and Bales have two of the finest studies to be found anywhere, but we have little appreciation for Hermon O. Wilson's chapter on "Tradition and Truth." He is more of a critic than an apologist.) On the whole, this book is worth your consideration and study.

The World That Perished, John C. Whitcomb, Jr. Baker. 155 pages. Paper $1.95.

This is a forceful defense of the Bible account of a world-wide flood. It also answers the objections brought against **The Genesis Flood**, a book co-authored by Whitecomb and Henry M. Morris, by certain uniformitarian geologists. Everyone who is interested in the facts pertaining to the flood will want to read this book and use its contents in defending the Bible account. It correctly concludes that the real issue is whether the Bible is the word of God or the stories of unaided human beings. We consider it a valuable book.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

CREATION AND THE CREATOR

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false concept of the problems in creation which makes them incompatible with the Creator. From the Bible standpoint, this whole process of reasoning is false to the core. It blames God for many things for which man himself is responsible. Two things should be observed in this connection: (1) God is, and all the unbelief in the world, all the failure to see His compatibility with creation, does not change this fact. (2) Problems, suffering, and death are all an integral part of creation (or at least this is so as far as our present status is concerned), and to deny God does not change this reality. These two things are unchangeable facts. Therefore, if there is incompatibility between then it must be in the way we think, in the way we view things, and not between creation and the Creator. Rather than denying God, then, we must look at problems, suffering and death in a different light. And what is true of these is also true of every difficulty the unbeliever thinks he sees. Nothing can separate creation and the Creator.

DENYING GOD

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an unenviable position: they are either denying that which is or else they are denying that which is not. To our minds, it is silly to deny the existence of a non-entity. But on the other hand, it would be sillier still to deny the existence of an entity. Thus unbelievers are (1) silly enough to deny a non-entity or (2) silly enough to deny an entity. Either way, unbelief is pretty silly.

God is. And even the denials affirm it!

—Ed.

Preacher Wanted

The Lord's church in Rockingham, N.C. is in need of a sound preacher to work with it. The church is self-supporting, and is situated in an area of 18,000 people. A three-bedroom house with utilities is furnished. If interested, send resume to the church in Rockingham, P.O. Box 95, 27609.

BROTHERHOOD NEWS

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ebrates its fiftieth year of serving the brotherhood with Christian education. A workshop on Teaching the Bible in Public Schools will be offered by Harding June 24-July 5 . . . LUBBOCK CHRISTIAN COLLEGE, Lubbock, Tex.—Gary R. Beauchamp is now president of this institution . . . ACC, Abilene, Texas—On Jan. 9, 1974, "Mr. Abilene Christian College," Don H. Morris passed from this life on the campus of his beloved ACC . . . SOUTHWESTERN CHRISTIAN COLLEGE, Terrell, Tex.—This school now has full accreditation . . . PEPPERDINE UNIVERSITY, Los Angeles, Calif.—Last fall, Mrs. George Pepperdine, widow of the school's founder was honored with a "This Is Your Life, Helen Pepperdine" recognition dinner . . . YORK COLLEGE, York, Neb.—Mr. and Mrs. H.R. Gibson, Sr. of Gibson Discount Centers donated this school $53,109.72 plus 80,000 shares of stock . . . NCC, Villanova, Pa.—Northeastern's a capella chorus is to go to Jamacia on tour and to campaign for Christ starting May 5.

FROM THE GOOD NEWS: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." —John 20:31.

When Christians are faced with moral decisions they must ask, "What is right?" not "What is popular?"

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CAROLINA CHRISTIAN

Vol. 16, No. 4, April 1974

HIGH POINT, NORTH CAROLINA

(See Page 14)

EDITORIALS

STREAKING

There is a new evil streaking through the land—another indecent fad dreamed up by the ingenuity of young people to display their craving for shocking sensual excitement and to show their disregard for sensitive and sensible thinking people. The new fad is called "streaking," the running of boys (and girls!) through selected sections of a town (usually near or on college campuses) in the nude. Now we are not opposed to young people having fun (and we would even concede that at times our sense of right and wrong may be a little warped by our traditional conservative views), but this is going too far. It is not just innocent fun; it is a shameful sin. It is another step in showing man's degeneration to the beastly. And we think it all results from (at least to some degree) teaching the silly and ridiculous theory of organic evolution. Having been taught, even in grade school, that they are here only by an accident of chance, youth conclude that they are nothing more than a hairless ape covered by unnatural clothing. There is, therefore, nothing wrong with taking their clothing off and letting the "ape" that is in them come out now and then. But evolution is wrong. Man is more than a domesticated Darwinian animal. And it is wrong for him to lower himself by acting like a beast of the field—it is wrong for him to display in public the genital parts of his body for sensual pleasures, whether it be for himself or for others. And it is wrong for Christians to become so hardened to decent behavior that they enjoy such sights and think that it is just boys being boys. From the time man first sinned in Eden, nakedness in public has been frowned upon and considered shameful and sinful. When Adam and Eve realized that they were naked, after their fall into sin, the Bible says, "They sewed fig leaves together, and made them aprons." (Gen. 3:7.) They covered their genital parts. From then on, permeating every page of the Bible, public nakedness has been prohibited, both implicitly and explicitly, in the Scriptures. Thus, streaking is just another way Satan deceives young people into sinning.

WORK'S REWARD

God made man for and expects him to work—to work with his own hands that which is good so that he can supply his own needs and have something to share with those in need and be able to contribute to the work of the Lord. (Cf. Eph. 4:28.) God told Israel, "Six days thou shalt work, but on the seventh day thou shalt rest." (Ex. 34:21.) Many have put so much emphasis on the day of rest, the Sabbath (commanded in the Old Testament but not in the New), that they have failed to observe that six days of work are commanded before the day of rest. The people in Nehemiah's time were commended because "they had a mind to work" (Neh. 4:6.). Jesus said, "My Father worketh hitherto, and I work." (John 5:17.) But the Bible also raises the question, "What profit hath he

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Howard Winters, Editor

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that worketh in that wherein he laboureth?" Thus "Why work?" is a legitimate question.

But rather than try to detail a number of reasons why work is rewarding, we choose to cite an example of a child's delight in work's reward. Timmy, our 12-year-old son, has been selling Grit newspapers for several months now, long enough to have saved up $10 or $12 from his profits. Sometime back when we picked him up at school he wanted to stop at a certain cafe, where all the young people in our small town like to go. As he was getting out of the car I asked, "Do you need some money?" "No, I have my own," he said. He came back with a soft drink, and enjoying his degree of independence he observed, "It surely makes a lot of difference when one works and has his own money." While our heart swelled with pride, we could but reply, "It surely does!" He had just learned one of the great rewards of work. No wonder a writer of the Bible stated, "The sleep of a labouring man is sweet, whether he eat little or much." (Eccl. 5:12.)

WHAT ARE YOU?

Every Christian should know who or what he is. Furthermore, he should know why he is what he is. N.B. Hardeman, the prince of preachers in his generation, used to effectively preach on "What We Believe And Why We Believe It." That thought is appropriate for anyone. It is inexcusable for one to go through life always guessing about his spiritual status and his relationship with God. A Christian should know where he stands, why he stands there, and with whom he stands. This was forcefully called to our attention one night when Jimmy, our ten-year-old son, came in and asked, "Daddy, where was I born?" We answered, "In Wilmington, N.C."

He then asked, "Am I a Yankee?"

"No son," we told him, "you are a Southerner. To be a Yankee you must be born above the Mason-Dixon line."

"Well, then," he replied, "I am a Rebel."

We reemphasized that he was a Southerner (we did not like the connotation of the word "Rebel"). Not being too well pleased that he was a "Rebel" instead of a "Yankee," he concluded the conversation by muttering, "I just wanted to know what I was." This struck us as quite humorous and we laughingly concluded, "You are right, son: everyone needs to know that."

Peter, by the inspiration of the Holy Spirit, wrote, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15.) This is just another way of saying that we are to be ready to tell every man what we believe and why we believe it. But before we can give such an answer, we must know who or what we are.

WHAT ARE YOU HEARING?

In His interpretation of the parable of the sower (Luke 8:4-16), Jesus said of the seed which fell among thorns, "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8:14.) The point here is that they let other things, matters of far less importance, crowd out the word of God. The temporal was put before the eternal—priority was given to the wrong thing.

We are told that there once lived a young business man, a mill-owner, who had rejected all appeals to become a Christian. His wife, who was to the best of her knowledge following Christ, would often ask him to attend worship with her and hear the Bible preached. But he always had a stock reply: "Later, my dear, later. I have no time just now. My mills absorb all my time and interest. Later on I will think about it; I promise you that!" But the time came when he had to leave his mills because of health. To his sad regret he had been striken with a deadly and terminal disease. His condition grew constantly worse. On the last night of his fatal illness he opened his eyes, and after staring into the corner of the room, he asked in a clear voice: "What is he saying?" His puzzled wife whispered: "What is it dear? What do you mean?" He replied, "Why, Jesus is standing there. I can see His lips moving. He is speaking to me but I can't hear what He is saying." With a despairing look on his face and with one final effort he raised himself half off his pillow and cried: "He is speaking to me, I know, but I cannot tell what He is saying because of the noise of the mill-wheels in my ears!"

Whether we accept all the details of this story or not, it can illustrate our point. Many people cannot hear the Word of Christ, spoken through the inspired Scriptures, because they have let the noise of too many other things, such as pleasure, money, advancement, popularity, etc., close Him out. Take heed, therefore, how you hear (Luke 8:18), what you hear (Mark 4:24), and who you hear (Matt. 17:5).

PARENTAL RESPONSIBILITY

Any child reared by unchristian parents has lost its most precious God-given heritage. This is why we have often said that every child born into this world deserves and should have Christian parents. A Christian home is God's "head-start" program for children. But too often young parents, while their children are in the formative years, spend their time satisfying fleshly pleasures, letting the children shift for themselves. No greater or far-reaching mistake could be made. For when the children develop the wrong kind of character, when they grow up to be shiftless, disobedient, and rebellious, parents sometimes use every available means to change them—to lead them to Christ. But in far too many cases it is too late. The die has been cast. The tide rolls on. What could have been easily done in the formative years becomes nearly an impossible task after maturity. Thus, the time to train a child is while he is young.

In general, children grow up to be just what parents make them. There may be a few exceptions to this rule because of biological defects, but if there are, they are the exceptions, not the rule. Parents, therefore, cannot escape some blame and guilt when children go wrong. True, one may do his best and still fail. In this case it may not be his fault, but it is still his failure. The way parents train a child is the way he will be. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.) Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Paul placed the same obligation on parents to properly rear their children. He said, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) It seems to us that Joshua is an illustration of the fact that this method works. After the Israelites had conquered Canaan he challenged them saying, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.) Joshua thus spoke for himself and for his whole family: they would all serve the Lord. All parents should so determine . . . and so speak. And this they must do if they are successful in giving their children the kind of training they need and deserve, and the kind parents are under the obligation of God to give.

PEOPLE OF THE BOOK

Tommy Alexander, Charlotte, N.C.

In the seventh century A.D., in the city of Mecca, Arabia, a man named Mohammed began to advance a new religion. This religion we know as Islam and is today one of the world's major religions. Its adherents are known as Moslems and its sacred book is the Koran.

Mohammed met opposition when he first began to teach his doctrines and make converts. Mohammed's religion was highly monotheistic (one supreme god), but most of his fellow Meccans favored polytheism (many gods). Meccan merchants thrived on the trade of pilgrims who came to their city to worship various idols. They, therefore, sought to withstand the new religion. Consequently, Mohammed went to Yethrib, a city in northern Arabia, in hopes that he would find more fruitful fields for his labors.

While in Yethrib, the "prophet of Islam" became associated with groups of Jews and Christians who had filtered into Arabia from Palestine. Mohammed was greatly impressed by the high standard of morality these people held. He never criticized them for misconduct. But to Mohammed, the most admirable quality of these people was their devotion to their sacred Scriptures. Because of this devotion, he fittingly called them the "people of the book."

This brief historical account raises a question which demands our utmost concern. If Mohammed were to come into our midst, would he be so impressed by our respect for and devotion to our sacred Scriptures, the Bible, that he would name us the "people of the book?"

This question can be answered positively only if each of us is devoted to the sacred book of God. You can contribute your part in answering this question by examining yourself and your attitude toward the Bible.

1. **Do you show honor and respect for the Bible when it is read publicly?** In the book of Nehemiah we read these words concerning God's people: "And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein . . . from early morning until midday, in the presence of the men and women, and of those that could understand; and the ears of all the people were attentive unto the book of the law." (Nehemiah 8:2, 3.) What respect those people had for God's word! How they hungered for the law to be placed on their hearts! It was not a chore for them to listen as the law was read, even though they spent half a day in worship. Is this your attitude when the Bible is read in your hearing?

2. **Do you diligently study your Bible?** The very fact that you wear the name "Christian" indicates that you profess to be God's child, one who does God's will. But how can you do God's will unless you know what it is? And how can you know what His will is unless you learn it from the Bible? And how can you learn from the Bible unless you diligently and devotedly study it? Peter admonished Christians: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue **knowledge**." (2 Pet. 1:5.) In closing his second letter Peter exhorted: "But grow in the grace and **knowledge** of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) The Christian cannot ignore his responsibility to study!

3. **Do you practice that which you learn?** James wrote: "But be ye doers of the Word and not hearers only, deluding your own selves." (James 1:22.) He continues to say that the person who is acceptable to God is the one

(Continued on Page 8)

WITH EYES OF CHRIST

Roy Z. Kemp, Greensboro, N.C.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

God has put into the heart of every dedicated Christian the idea of service to others. Many persons willingly give themselves wholeheartedly to a worthy cause, to some charitable work which will assist many people, if they can be assured that their donation or contribution will be publicly acknowledged.

These same persons, however, will withhold themselves from the small task, the humble work where no recognition is given, or perhaps where only one individual is involved. Such is beneath them, too inconsequential for them to be bothered with. But no service is small in the eyes of God.

God blesses those who willingly give of themselves. When there is a willingness to serve, God will always grant the necessary strength. God has love for humanity, both singly and collectively—one individual and the great masses. All are important to Him.

Many who contribute liberally to publicized causes will refuse to bestow a small coin upon some poor unfortunate who accosts them in the street. This is understandable, to a certain degree, especially since so many professional beggars roam our streets. And the poor derelict, the habitual drunkard who is only looking for loose change to purchase another bottle of cheap wine or liquor to add to his misery.

But we are not to judge. Our gift-giving is not to have strings attached or conditions applied. Charity should be given whenever there is evidence of need, and moral judgment or reasoning is to be withheld. We will never lose by being charitable. Bread cast upon the waters will return in manifold blessings.

The amount which one gives will never count in the eyes of God; it is the spirit and attitude with which we give.

Man's inhumanity to man has been in existence since the beginning of time. It has been a tendency in these latter years to push a man down deeper when we see him sinking, rather than to extend a helping hand!

We are too quick to condemn and judge when we merely observe and do not know the facts. This is wrong in the eyes of God. Every Christian must have a charitable heart and eyes that are filled with pity and concern. We must see as with the eyes of Christ, and our hearts must know and feel His compassion.

A friendly word of encouragement, a helping hand, a compassionate act may be the means by which a lost soul may be saved. When we are able to see beneath the dirt and grime of the unfortunate we meet in the street and recognize the potential for good that must live there, we will have gone a further step toward following the way of Christ.

WATCH THE BIBLE SCHOOL

Burl Curtis, Searcy, Ark.

In his book, **Why Conservative Churches Are Growing**, Dean M. Kelley points out that there has been a sharp decline in "church school enrollment" during the period from 1960 to 1970 in the "mainline denominations." What he says has added significance because Mr. Kelley is a minister of one of the "mainline denominations" and director for Civil and Religious Liberty, National Council of

(Continued on Page 13)

Wonderful Blue Ridge Encampment

Henry L. Fuhry, Asheville, N.C.

The 24th Annual Encampment of the Churches of Christ will be held at the beautiful Blue Ridge Assembly near Black Mountain, North Carolina, June 17-21. The theme for this year's program is "Preach the Word." J.M. Powell, minister for the East Chestnut Church, Asheville, is the Director of this encampment. This is his 15th year as the Director. William Stumbo of the East Chestnut Church is Secretary. The Board of Directors consist of J.M. Powell, chairman; William Stumbo, Archie Luper, J.M. Mankin, Kenneth Durham, Jesse Long, Terry Horn, Ernest Clevenger, Tom Jackson, B.C. Goodpasture, Gus Nichols, George Joynss, and Henry Fuhry.

The program this year is varied and will be extremely interesting. We anticipate the largest attendance in the 24 years of the existence of the encampment in spite of what may appear to be some gasoline restrictions. The incomparable B.C. Goodpasture, editor and business manager of the **Gospel Advocate**, will again present the "fireside chats" each evening at 9:30. The keynote speaker will be V.E. Howard of Texarkana, Texas, whose subject will be the theme of the encampment. Richard Rogers, dynamic young preacher from Lubbock, Texas, will teach the Hour of Power each morning at 7:15. On Tuesday, June 18, at 9:10 a.m., Paul Tucker, Nashville, Tenn. will preach on "Christ for the Crisis." Bible Classes will be conducted daily at 10:15 by Wilma Folwell, Nashville, Mrs. Richard Rogers, J.M. Mankin, Chattanooga, James Davis, Brevard, N.C., E. Ray Jerkins, Nashville, and Cline Paden, Lubbock, Texas.

On June 18, at 11:20 a.m., Jack Duty, Canton, Ohio, will lecture on "Consider the Master's Questions to You." At 4:00 p.m., the same day, Archie Luper, world traveler and missionary, will report on church activities around the world. At 8 p.m. that evening the forceful Bob Hare from Vienna, Austria, will speak on "Rejoice in the Lord." On Wednesday, at 9:00 in the morning, Gary M. Bradley, Chattanooga, Tenn., will speak on "Neither Give Place to the Devil." At 11:20 a.m. Steve Keply, Atlanta, Georgia, will present a lesson on "Righteousness Exalteth a Nation." At 8:00 that evening Nakomis Yeldell, Memphis, Tennessee, subject will be "You Ain't Seen Nothin' Yet."

Then on Thursday, June 20, J.C. Bailey, Saskatchewan, Canada, will present a sermon at 9 a.m. on "Lift Up Your Eyes." At 11:20 Dan Cabe, Huntsville, Alabama, will speak on "Let the Redeemed of the Lord Say So." That evening at 8:00, Jay Lockhart, Tulsa, Oklahoma, will preach on "Who Do You Say That I Am?"

During the week there will be guided sight-seeing tours, workshop for elders, daily classes for young adults, children's programs, golf tournament, stunts and skits, door prizes, Bible and Bible Lands exhibits, Powell's Famous Trophies, the A.R. Holton Award, the T.W. Brents Award, Mr. Teen Award, Miss Teen Award, Mr. Sub-Teen Award, Miss Sub-Teen Award, and an Amateur Hour.

We look forward to seeing many of our good Christian friends from throughout North and South Carolina at one or more of the various sessions of this year's encampment. And while you are here make plans to enroll for the 1975 encampment. Do not wait until later, as literally hundreds of those who attend year after year make reservations for the following year's program before they leave this year's encampment.

Blue Ridge Assembly is about two miles west of Black Mountain and three miles east of Swannanoa just off U.S. Highway 70. The program begins at 8 p.m., Monday, June 17, and ends following breakfast on Friday, June 21.

LORD'S DAY?

Ron Wilson, South Hill, Va.

Some brethren, in an effort to support a belief concerning Revelation 1:10 as referring to the first day of the week, insist that we have no scriptural authority for labeling the first day of the week as the 'Lord's Day' without the aforementioned verse—and their interpretation of it.

Without discussing the pros and cons concerning Revelation 1:10, do we need to have a statement directly referring to the first day of the week as the Lord's day to so designate it? Surely we realize that the Bible authorizes some things in principle if not by direct statement. Where is our authority for the phrase: "Speak where the Bible speaks; remain silent where the Bible is silent?" The expression, as such, is not recorded on the pages of holy writ. Its Scripturalness, however, is readily affirmed by such passages as Deuteronomy 4:2, Revelation 22:18-19, and 2 Peter 4:11. Also, the term 'Trinity' is not recorded in the Bible. But we acknowledge its right to exist by passages as Matthew 28:19 and Romans 15:30.

The term "the Lord's day" (or day of the Lord) literally means "the day belonging to the Lord" and is used many times in both the Old and New Testaments. Oftentimes it is used in connection with a day of divine judgment. One must consider the context to determine about what specific day the author is concerned. If one is willing to devote the time to do so, it can be ascertained that in each and every case that the term is used it denotes a day marked by such circumstances as could only be attributable to God Himself, i e., a day belonging to the Lord manifested by the particular events of the day.

This is particularly true in regards to the first day of the week. It is upon the first day of the week that our Lord came back from the Hadean realm, the Holy Spirit came upon the twelve apostles; the first gospel sermon was preached and the church was established. Other events pertaining to this day are the Lord's Supper (Acts 20:7) and a collection (1 Cor. 16:2). All of these events are associated with, caused by, and given by God.

In view of the above, it must be strongly contended that, we do indeed have the Biblical authority for describing the first day of the week as the 'Lord's Day' – whether or not any specific verse so designates it.

PEOPLE OF THE BOOK

. . . from Page 5

who is not "a hearer that forgetteth" but a person who is "a doer that worketh." It is not enough to know God's will. That knowledge must be translated into action. The most evident sign of your attitude toward the Bible is the way you follow the principles it teaches.

What our world needs, and what the Lord's church needs, is a body of Christian people who are truly "people of the book." If this brief evaluation has found you lacking, then why not resolve now to spend more time with the Bible and in prayer, so that you might cultivate the proper respect for God's book.

When common sense differs from revealed sense it is nothing but nonsense.

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GOD'S CURE FOR ANXIETY

Howard Winters, Duncan, S.C.

The strains and stresses of modern living have resulted in many forms of mental maladjustments, not the least of which is anxiety. Webster says that anxiety is "A state of being uneasy, apprehensive, or worried about what may happen." Dr. Paul E. Johnson, in **Psychology of Religion**, says, "Anxiety is the psychological climate of conflict and uncertainty, in which alternative possibilities clamor for attention and choice in either-or situations." From these definitions, although they do not cover the whole range of the word, we can see that anxiety is a conflict within the individual resulting in apprehension, fear, insecurity, or worry. We should note in particular that anxiety stems from a conflict within. We believe that it is caused by a disharmony between one's thinking or conduct and the will of God. Man was made to live in harmony with the laws of God, but when he ignores or violates these laws he is like an instrument out of tune: he lives but his whole life is out of harmony with God. This results in anxiety. Since this is the case, the cure for anxiety is to be in harmony with God and His will. Thus God's cure for anxiety is nothing more than God's plan for Christian living. When one follows God's plan, when he trusts God to fill all of his needs, he has no reason for anxious cares. (Note: we are not speaking here of any mental problem, anxiety or otherwise, that is caused by a physical defect in the mind. A man has no power over and is not accountable for that which he is physically unable to perform. We, therefore, speak only of anxiety caused by man's own failures, something that is within his power to correct when he has the proper means. If it is caused by a physical defect, neither the Bible nor psychology is the answer.)

God prohibits anxiety. There is no doubt about this. Paul instructs, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God." (Phil. 4:6.) The American Standard Version renders the first clause, "In nothing be anxious." Here we are not only prohibited from being anxious, we are also given the antidote for anxiety. Note, in **nothing** be anxious but in **everything** by prayer and supplication with thanksgiving, letting your request be known unto God. Why should one be anxious when he can pray, when he can cast all his cares upon the Lord? Jesus said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 6:31-34, ASV.) This simply tells us that if we will put God and His kingdom first in our lives there is nothing to be anxious about. Of course, though, if we do not put the kingdom first we will be out of harmony with God and anxiety will result—it results because our lives is out of tune with the will of God. Anxiety is thus the price one pays for not trusting God, for not turning all his cares over to God, for putting the wrong things first in his life. The results is anxiety—a conflict or disharmony between the person and the will of God. The cure is then to tune up with God by doing His will.

There are those who believe (or at least they say they do) that we lie when we tell you that by becoming a Christian or following the Bible you can be relieved of all anxiety. They tell you that the Bible cannot substitute for and will not eliminate your need for tranquilizers. But to say this is to say either that God has no cure for anxiety in the Bible or else that the cure He has given is insufficient and impractical. Such a view in essence says that God's cure will not work. We must turn to our own resources and supply the lack with a human science. Thus the human science of psychology replaces the divine remedy of the Scriptures. Human psychology, not the Bible, becomes the answer. Man, not God, is the great physician. But we want it distinctly understood that we believe this is totally, absolutely, and completely wrong, as wrong as any human system can be when it is opposed to the divine. We are not opposed to psychology as such (in fact, we have taken more courses in it than any other subject), but any psychological principle that is not in harmony with the Scriptures we totally reject as erronous and absolutely inadequate to meet human needs; any psychological principle that is in harmony with the Bible, we accept, not necessarily because it is a sound psychological principle, but because the Bible has already approved it. What we are opposed to is substituting a human science, a human philosophy, for divine revelation. The Bible, not human wisdom, has the answer to all our needs.

But does the Bible have a cure for anxiety? We propose to show that it does. It is highly unlikely (we think it is out of the question) that God would prohibit His people from being anxious, as He has done in Philippians 4:6 and Matthew 6:25-34, without giving a workable remedy for it. It shall, therefore, be the purpose of the remaining part of this effort to look at some of the causes of anxiety and show God's cure for them, that is, show God's means of removing the causes. We are thus showing that God cures the disease by removing the causes.

1. **Conscience.** Anxiety often results from a nagging conscience. The problem here is that one is living in violation of his sense of right and wrong. Man was made to do right and he can never find peace of mind until he does what he is convinced is right. (Right and what one is convinced is right may be two different things entirely, but as far as the conscience is concerned, they are the same. The conscience's function is to approve when one does what he is convinced is right and to condemn when he does what he is convinced is wrong. Right and wrong must be determined from another source—and the right source is the Bible.) To violate one's conscience is like walking with a tack in one's shoe or having a grain of sand in one's eye. Until the cause is removed, there must always be conflict.

God's answer is simply a good conscience—a conscience void of offense. Such a conscience is attained by living in such a way as to never violate one's sense of right. Although Paul, before he became a Christian, was wrong, he was sincerely wrong. He lived up to his own standard. He could say, "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1.) Later he said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." (Acts 24:16.) This gives the secret of harmonious living. But to live this way, and to be right in the sight of God, it is imperative that we totally commit ourselves to Christ—to submit our wills to His will. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:3-5.) When we bring every act and thought into obedience to Christ, knowing that this is the right thing to do, the conscience approves and we are at peace with ourselves and with God. This cause of anxiety has been removed.

2. **Sickness, accidents, and suffering.** There are many things in this category that cause people to worry and fret. The problem is that they do not understand why God permits sickness and suffering. As one alcoholic put it: "I cannot believe in God. For if there was a God He would not have done this to me." He was too blind to see that it was alcohol and himself that was destroying him, not God. This is the case with most of our problems. Because we see only one side, the problem may look hopeless to us. There is a conflict in what we see and what we think ought to be. The results is anxiety.

The solution here lies in trying to see things as God sees them or trusting God to work all things out according to the good pleasure of His will. God has a purpose in all things, whether we see it or not, and, even if we do not see it, we can still trust Him to work it out for our good if we love Him. This He has promised to do. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) Take Paul as an example of this very thing. He says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:7-9.) As is here stated, the Lord could work His will better through Paul's infirmities than without them. Paul thus concluded, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:10.) And so it can be with us. If we understand that God can work all things to our good (if we love Him) and that He has a purpose in all things, we can gladly accept any sickness, accident, or suffering in life without being anxious about it.

3. **Guilt.** The guilt complex is one of the most serious problems confronting man. It is simply the problem of living with the knowledge of unforgiven sins (sometimes this knowledge is in the subconscious mind rather than in the conscious). Sin will find us out. David put into words the universal cry of guilt when he said, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. . . . Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." (Ps. 51:1, 4.) We may ignore sin without, in fact, we may even deny its reality, but the inner man keeps chalking it up against us. The backlog of guilt keeps growing until it finds expression in anxiety and fear. No one can live a harmonious life with a guilty conscience.

But God has a cure for this. It is simply the forgiveness of sins. But since all sin is against God, forgiveness must take place in the mind of God. And before we can accept forgiveness (that is, before we can be relieved of guilt) we must believe God when He tells us that we are forgiven. God has promised to forgive sins upon certain specified conditions. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) Peter told the believers on Pentecost to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Here alien sinners are told that to have their sins forgiven they must believe in

Christ, repent of sins, and be baptized "for the remission of sins." When one meets these conditions he must then believe that the Lord will keep His promise and save him. If one does what God says, and believes what He promised, guilt must be removed from the heart. But after one becomes a Christian he still needs constant forgiveness. Through the merits of the blood of Christ (1 John 1:7) God has arranged for this through prayer (Matt. 6:9-13) and forgiveness of those who sin against us (Matt. 18:21-35). Thus forgiveness removes the problem of guilt—one cannot maintain a guilt complex with a forgiven sin.

4. **Fear.** If one is inclined to see them, there are innumerable things around us to fear. As one lady told us, as she nervously paced the floor, "I live in constant fear. I can't sleep for fear the furnace will explode and burn the house down; I can't travel in the car without being afraid we will have a wreck; I can't let the children climb trees afraid they will fall nor can I permit them to play without being terrified that they will get hurt; every minute I am afraid Russia will drop an atomic bomb on us. This is just the start. It goes on day and night so that life is just one big fear. I'm afraid I'll die! I never have a minute's peace." Such fear as this is abnormal, but it does point up the fact that fear is a basic cause of anxiety. Fear makes life miserable.

But God has a solution for fear. John says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18.) If we love God and our fellowman enough we can accept what comes without fear. We may not know what the future holds but we can know Him Who holds the future. And if the future is in His hands, what have we to fear. Thus love drives out one of the basic causes of anxiety.

5. **Death.** The knowledge that everyone of us faces death is a source of anxiety for many. I once baptized an 86-year-old man who had lived his whole life in constant fear of death. This fear dominated his thinking. And because he had so feared death, life had not been worth living. But in the course of time he died, just as he would have, had he never had any abnormal fear of it. But his fears, while not preventing death, had made his whole life miserable. Fear does not ward off death—in fact, it may so weaken one's health otherwise that death will come sooner. The basic problem here is probably in the fact that we live our lives in such a way as to make us afraid to die. The Lord has no pleasure in the death of the wicked (Ezek. 33:11), but "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

God has a remedy for the fear of death. First, we must accept the fact of death. "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) There is no way we can change this. Death is as much a part of our being as life itself. And since this is the case, a man is foolish who lives his life without preparing to die. Second, we must surrender our life to God and say, "Thy will be done in and through me. Take my life and use it to thy glory. And I will accept what comes as thy will." When we do this, we can say with Paul, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:7-9.) So as a Christian, one has surrendered his life to Christ. And to him it is a matter of indifference whether he lives or dies, just so long as the will of the Lord is done. When one's trust is in the Lord completely the fear of death is driven from his heart. Anxiety can find no roots here.

Now we have just named a few of the causes of anxiety and showed God's solution to each, but there are many others. But we are convinced that once the cause is located the Bible gives the cure in all cases. We conclude, therefore, that we are anxious, not because God does not have a cure, but because we will not follow His prescription. We substitute our own human sciences for God's plan and then, when they fail, we conclude that God either has no plan or else His plan does not work. But the fact is, we try to get by without working God's plan—we want relief but we are not willing to pay God's price.

As an illustration of this, consider man's desire to drink alcoholic beverages but remain sober. Millions of dollars are being spent in research to try to find some cure for alcoholism. But the cure is very simple—simple enough for any child to understand. I know the cure. You know the cure. It is total abstinence. That is it precisely! But the trouble is, millions are not willing to accept that. They want something that will prevent drunkenness while permitting them to drink—they want someway to drink themselves sober. And so the foolish search goes on for another remedy.

And such is the case with anxiety. The cure is in the Bible, but too often that is not what people want. For the most part, it is easier to take a tranquilizer than to work God's plan. We thus substitute tranquilizers for obedience. And then when anxiety persists, and persist it must under such circumstances, we say that God's plan does not work (or else say that God does not have a plan). How foolish can we be? It is not God's plan that does not work. It is our own—our failure to apply God's cure.

WATCH THE BIBLE SCHOOL

. . . from Page 6

Churches.

From 1963 to 1970, the Lutherans' church school enrollment declined about 350,000, from 3,100,000 to 2,750,000 while the Episcopalians dropped 230,000, from 960,000 to 730,000. The Methodists (1964-1970) 1,750,000, from 7,100,000 to 5,350,000; Presbyterians (1960-1970) 750,000, from 2,050,000 to 1,300,000, while the Congregationalists (1962-1970) were losing 440,000 in church school enrollment, from 1,200,000 to 760,000.

How much are we working to build up the Bible School? Can we learn from the failures of others? Would we not all agree that everyone, including the millions the "mainline denominations" have lost, should be in regular Bible study?

Please consider the following suggestions which might prove helpful in building up the Bible School. More importantly, use your own abilities which God has given you to come up with ideas for Bible School growth.

1. Be sure that each Bible class faithfully teaches the Word of God to every pupil. Nothing satisfies the hungry human heart like a knowledge of the Word of God. The mainline religious groups lost many of their people because very little of the Bible was being taught. They were not answering the basic questions of man. Where did I come from? What is my purpose in life? What will happen to me when I die? How can I make my life count for something really worthwhile? God always uses the Scriptures to convict the soul of sin and to give the hope of eternal life. Bible class time is too valuable to waste it on party planning, trivial chatter, or secondary matters.

2. Stress the individual. Many large religious groups are deemphasizing the individual in their efforts to reach the masses. They are like the bird hunter who shoots "at" the rapidly departing covey but takes not one bird for lunch. There must be individual attention and instruction. Jesus used and

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THE CHURCH IN HIGH POINT

Jim Stutts, High Point, N.C.

The Eastchester Drive Church of Christ had its beginning in 1948, when nine members began meeting at Jones Business College. Two preachers were instrumental in the start of the congregation, Max Johnson and James Binkley.

By 1952 the congregation had outgrown this meeting place, and for a year met at the YMCA with James Binkley as the minister.

In 1953 the 50 members began construction of a building at 907 E. Lexington Ave., and from then until April 16, 1967, that building served the church. During the 1953-1968 period, James Binkley, Harrison Slaughter, Tom O'Neal, Olan Hicks, Frank Milton and Danny Gnewikow served the congregation as preachers. Jim Stutts has been serving as minister since September 1968.

The present building, 1934 Eastchester Dr., was completed in April 1967, having a seating capacity of 300, parking lot capacity for 150 cars, and over six acres of land.

High Point is the furniture and hosiery capital of the world. During the furniture markets, visitors from all over the world can be found on High Point's streets. High Point is somewhat of a transient city, although it has a population of around 70,000. The "Golden Tri-ad" in the Piedmont (or central) section of N.C. is made up of High Point, Greensboro and Winston-Salem.

Attendance of the church ranges between 100 and 125 with an average contribution of around $620.00 so far this year. Mission work at home and abroad has been supported well by High Pointers. Last year about $4000.00 went to evangelism, apart from the local preacher's support. **The Herald of Truth**, White's Ferry Road School of Preaching, student preacher support, and various state mission works are among the evangelism thrust. In 1969, 1971, and 1972, Brother Stutts was sent by the congregation to Cameroon, West Africa for mission campaign work.

The World Radio Gospel Hour is sponsored each Sunday morning on radio station WMFR, 1230 khz. A weekly newspaper article appears in the **High Point Enterprize**, entitled "Test Your Bible Knowledge."

A building fund for the care of homeless children has accumulated several thousand dollars, mainly through the contributions of children. When the "Agape of North Carolina" begins functioning, High Point hopes to be the first congregation having the needed accommodations.

A bus ministry is now in the planning stage and we presently have two large school buses being prepared for service.

In benevolence work, last year over $3,000.00 was utilized in lifting up the hands of the needy.

Each newcomer to town receives an attractive welcome brochure from the church, encouraging them to worship and study with us. The weekly bulletin, **The High Pointer**, is mailed to every conservative denominational preacher in the city.

Each year members of the High Point church prepare a semi-formal banquet for area high school and college age students. The spring project this year is designed to give wholesome entertainment, replacing the school proms, etc.

High Point is blessed with leaders of vision and soundness. One of our great needs is an eldership. Though the congregation enjoys peace and great closeness, we have had our share of difficulty. Through the years the church here has maintained a strong defense against the rising tide of liberalism. It is our prayer that God will bless us as we strive positively in being able to wear the name of Christ worthily.

NEWS OF THE HOME

We are happy to report that all the children in the Southeastern Children's Home continue to enjoy good health. Mr. and Mrs. W.C. Chilton are doing outstanding work as houseparents. We are fortunate to have the Chiltons serving in this capacity.

WIS-TV in Columbia, South Carolina, has given tickets to the children enabling them to attend the Ringling Brothers, Barnum Bailey Circus. We are sure the children will enjoy their trip to the circus very much.

Jim, our oldest child, continues to make trips to Gaffney, South Carolina, to the office of Dr. Willing King every two weeks for dental care. We again express to Dr. King our sincere appreciation for the fine way in which he looks after the dental needs of our children.

Spring is here, and with it has come spring gardening time. Brother Chilton and Jim already have planted English peas and onions. This garden is a project that will teach the children work habits and will also help with the food expenses.

As of March 4, 1974, houseparents have not been secured for the Palmer Cottage. We are fortunate to have had four couples to inquire about the work of houseparents, but as yet the details have not been worked out for the vacancy to be filled. Please continue to pray that this need for houseparents may soon be filled. Just as soon as houseparents are obtained, we will be in a position to accept additional children into our care and keeping. We would like to hear from additional couples who may be in a position to serve as houseparents. Those interested in applying for the work of houseparents may write us in care of: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Incorporated, 421 Wildwood Avenue, Sumter, South Carolina 29150.

We sincerely appreciate the faithful support which you give to this work each month. Your donations may be mailed to: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Incorporated, 75 Nash Street, Sumter, South Carolina 29150.

BIBLE SCHOOL. . .from Page 13

recommended this emphasis. The Bible School can be built by house-to-house visitation.

3. Create a spirit of success. A good leader makes people believe in him; a great leader makes people believe in themselves. The old formula, "Nothing succeeds like success," is still true. The members of the congregation must believe that they can do it when new attendance goals in Bible study attendance are set.

4. Give more honor to the Bible class teacher. Is it not true that the class teacher is often the most forgotten and least appreciated person in the church? Most members of the congregations cannot tell you the names of the teachers because they are not mentioned from the pulpit or in the bulletin.

5. Look to your leadership. If the Bible School is not what it should be, the leaders will have to take the responsibility. Some schools have no one looking after them, thereby creating a hit or miss situation. Many have untrained leaders, thus, the Bible School fails because of the wrong choice of leaders. Generally, everything rises or falls on leadership.

6. Promote the Bible School. The great Bible School is unashamed to reach people, to motivate people to give an honest hearing to the gospel. People who do not know about your Bible classes will not come. There should be strong things about every school which are worthy of promotion. Use every means to get the word

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

ASHEVILLE, N.C.

HENRY L. FUHRY, Reporting: East Chestnut Church has just compiled a new directory of members and their families of the congregation. The previous one was issued about a year ago. Since that time we find that we have 18 new families that have been baptized into the Lord, have placed membership with East Chestnut, or have been restored to the Church. These families represent a total of 36 members and 25 non-members. Willard Collins, Vice President of David Lipscomb College, was a recent speaker at East Chestnut. We also sponsored a dinner for high school juniors and seniors and Bro. Collins spoke to them about the desirability and advantages of furthering their education in a Christian College.

David Hurst, our Educational Director, has really injected enthusiasm and far-reaching plans into our education program. For 1974 he has set goals of every family attending Sunday Bible classes and mid-week services. He plans to have substitutes for every class which will give us a total of 35-40 teachers. Teacher workshops are planned and regular monthly training and orientation classes for teachers are being held.

We now have 11 men in the congregation capable of leading the singing. They are David Hurst, Harry Cauble, Ralph Russell, Eddie Kerr, Charles Johnson, Gene Rainey, Roy Miner, Richard Cordle, Kent Cearly, Bob Hope, and J.M. Powell. A "Crusade for Christ" will be conducted this summer with some 30 students from David Lipscomb College assisting East Chestnut in conducting a census of the area, setting up cottage meetings, enrolling interested persons in Bible Correspondence Courses, and arranging for "follow-up."

Plans are underway to initiate a bus ministry, cottage meetings are being conducted, a positive visitation and personal work program is underway—all of these activities are under the direction of one of our most capable deacons, Robert Hope. Church signs have been erected on all major highways leading into the city of Asheville. **Carolina Christian** is mailed into every home represented in the congregation. We sponsor the **Herald of Truth** TV program over Channel 13, WLOS-TV, Asheville, which is seen each Sunday morning at 8:30. Charles Johnson, one of our versatile members, handles all details relating to the program. Other congregations in the listening and viewing area assist us very liberally with the financing of this program.

J.M. Powell, our minister and Director of the annual National Encampment of the Churches of Christ at Blue Ridge Assembly has developed a full and complete series of lectures on the **Restoration Movement** which also includes colored slides and charts. Brother Powell has done an in-depth study of the movement for the past 30 years or more. While he was a professor and later President of the Ohio Valley Christian College he taught a class at the college level to students on the Restoration Movement. While Brother Powell is scheduled to present the series on this movement five or six times throughout the United States in 1974, it would be well for congregations in North and South Carolina to see if they can obtain his presentation of the lectures. They should contact him now as he is booked well in advance. So many of our members know and understand so little about the Restoration Movement that just to hear Brother Powell give the background for the movement, how it came about, who was involved, what it accomplished, and how much it means to us today, would be equal to a college course on the subject. Churches may write to him at 34 Lawrence Place, Asheville, N.C. 28801. His telephone number is (704) 254-2026.

SPECIAL NOTICE

PERRY B. COTHAM, Reporting: I would like for the churches in the Carolinas (especially South Carolina) to know of the work I am now doing—going full time and conducting gospel meetings, many of them in mission areas. I am supported in this work by Spillman Avenue Church in Dallas, Texas. I have never preached in South Carolina, so I'd like to visit the state sometime. I am sure there are churches in the state where I might be able to help in some way. Years ago, I held a meeting in Charlotte, N.C. under a tent. Any church interested in my service should contact me, 1814 Santa Cruz, Grand Prairie, Texas 75050.

SOUTH CAROLINA NEWS

MONCKS CORNER, S.C.

H.E. TUTTLE, Reporting: It is with thankful hearts that we are able to submit this "progress report" to you. On Dec. 4, 1973 a plea was sent out for help in the establishment of a congregation in Berkeley County, the largest county in South Carolina. At that time, $4,801 was still owed on our property. Thanks to interested brethren, the total indebtedness now stands at $2,700 and the physical assets of the congregation totals approximately $1,000.00 with no indebtedness. We stated in our last report that nine souls had been baptized into Christ. To that number three more may now be added. As a direct result of those baptisms at least two more names have been added to the prospect list.

The new four-lane highway past our building site was opened recently. And to greet the public was a new four-by-eight sign, built and erected by the brethren, on a newly cleaned lot, announcing this to be the building site of Berkeley Church of Christ. A parking lot to accommodate about 56 cars has been laid out. Work will begin on it in a few days, the Lord willing. At the same time negotiations are going forward in order to get a church building started.

We now find ourselves faced with a new problem. HEW has taken over a part of the old school building where we are meeting. It is being repaired and the "Head Start" Program is being carried on there. It looks as if, in a few months, we may find ourselves without a place to meet, unless we get our building to the place where we can meet in it. Attempts have been made to rent another place but none are available.

In December of 1973, our plea was for help to pay for our lot, so that we could take our present payments to build a building. Our plea in March of 1974 is still the same. Brethren, please help us pay off the remaining $2,700 on our lot so that the Lord's people in Berkeley County, S.C. may have a place to meet. All contributions will be gratefully acknowledged.

WOODRUFF, S.C.

JESSE HAM, JR., Reporting: Since the first of the year I have been preaching most of the time here (Rich and Sanders do some of the preaching when I cannot make it). The church has asked me and I have agreed to preach throughout the year. It is the greatest challenge I have ever had. Now they want me to consider moving to Woodruff (from Union) and devote full time to the work. I am considering this, but if I go, support will have to be raised. If anyone reading this is interested in doing some much needed mission work, I would like for them to get in touch with me at Route 6, Box 248, Union, S.C. 29379. This is a great group of Christians.

FOUNTAIN INN, S.C.

DAVID TRIPP, Reporting: The Lord's church began meeting in Foun-

(Continued on Page 19)

EDITORIAL BOOK VIEWS

The Great Christian Hymnal—Number Two, ed. Tillit S. Teddlie. Quality Printing Co., P.O. Box 1060, Abilene, Texas 79404. 480 songs. Durable cloth $1.75 ($1.50 for 10 or more).

Having never been greatly interested in music, we confess ourself a poor judge of song books, but this one impresses us as a tremendous collection of Christian songs. Its editor, Brother Teddlie, is known and respected throughout the brotherhood as one of the most outstanding song composers produced by the Restoration Movement. This book contains a considerable number of his songs, including his best loved ones, such as "Heaven Holds All To Me." It is complete, having songs for all occasions, gospel songs, hymns, special songs, wedding songs, songs for children, and miscellaneous songs and hymns. Although there are several fine song books on the market (for which we should be thankful), those needing new books should most assuredly consider this one.

The following are all paper bound and published by Quality Publications:

Has "That Which Is Perfect" Come?, Gary Workman. 24 pages, .50¢. The subheading of this booklet is "An Exposition of 1 Corinthians 13:8-13," and without question it is the clearest presentation of the truth of these verses we have yet seen. It shows beyond doubt, by a contextual word by word study, that the New Testament, the complete revelation of God's will, is Paul's "that which is perfect." In view of the present craze for "spiritual gifts," especially "tongue speaking," this is a vital and refreshing study. . . . **Round and Round We Go**, Gary Dennis Jones. 108 pages, $1.50. A fictitious story built around church problems. It shows how an exceedingly small matter can be blown up until it divides a church and leads those involved down the road of ruin. Highly interesting and you will probably recognize some church problems you have known and some of the people who have caused them. Makes good reading. . . . **Open Thou Mine Eyes**, Dennis Kelly. 126 pages, $1.50. Although not meant to be an extensive work in hermeneutics, its lengthy discussions of the principles involved in Bible study will be a welcome sight to the average student. It contains 13 chapters on preparing to study the Bible, from God to man, understanding the Bible, and learning God's Word. Each chapter has plenty to stick one's teeth in and ends with about three pages of questions and assignments. . . . **Wisely Train The Young Women**, Bessie Patterson. 93 pages, $1.50. A 13-lesson study guide for ladies and ladies' classes. Each chapter emphasizes some aspect of training young women in such things as to set goals, to counsel and teach, to be sober-minded, to love their husbands, to love their children, to be discreet, to be chase, to be keepers at home, etc.

Christ In The Home, Robert R. Taylor, Jr., Baker Book House, Grand Rapids, Mich. 49506. 282 pages. Paper $3.95.

In our judgment, Robert Taylor, who preaches for the Lord's church in Ripley, Miss., has here produced a work that ranks side by side with the best books ever written on this subject. But if you want to know what philosophers, psychologists and theologians have said about the home and rearing children, you do not need this book; it contains very little or none of this. But if you want to know what God has said, through His blessed and inspired word, then you will strike a gold mine here. It has 18 chapters and discusses nearly every aspect of the home, such as Christ in the home, fathers, mothers, and children in the home, husbands and wives in the home, etc. Embodied in the studies are the Scriptural answers to most problems faced by today's homes, such as drunkenness, drugs, unfaithfulness, etc. Each chapter ends with a large number of questions, making it appropriate for class studies. This book ought to be in every home and every church should purchase a supply to present as a gift to each newly married couple in the congregation.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

SOUTH CAROLINA NEWS

. . . from page 17

tain Inn, November 18, 1973. At this time there are 20 members with attendance averaging around 30. We are meeting at 201½ Woodside Ave. Brother Junius Tripp and other men are doing the preaching at the present time. The prayers of brethren everywhere in our behalf as we seek to advance the kingdom here will be appreciated. Come and visit with us any time.

BIBLE SCHOOL. . .from Page 15

out and to influence people to attend Bible study.

7. Do not promote that which you cannot produce. Do not advertise that you have the "finest Sunday School" unless you do. When you have advertised that you have well-qualified and prepared teachers, they must be well-qualified and prepared. Quality must be the criterion for promotion. Promotion is successful only when you give people what you have offered.

8. A promotion does not work; the leader has to work it. Many congregations will borrow things which have worked in successful congregations and find they fail when used at home. Proper leadership and work are the secret to successful promotion.

9. Use the Bible School as a tool of evangelism. The church exists to win people to Christ. It is still true that most of the converts come to Christ through the Bible School. Are all of your teachers constantly aware of the need, as well as the opportunity, to win souls to Jesus?

10. Don't let limited physical facilities stop Bible study growth. Many churches stop trying to build up the Bible School as soon as the rooms are filled. Don't wait; make whatever sacrifice is necessary and provide more space. Ask the members, "How many of you would be willing to give up your seat next Sunday for someone who is lost?" Combine the adult classes in the auditorium under a well-qualified teacher; this will release one or more rooms for additional pupils. Start Saturday classes. Be truly fishers of men, not just keepers of the aquarium.

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CAROLINA CHRISTIAN

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C292

UPCOMING EVENTS

BLUE RIDGE ENCAMPMENT – JUNE

For details write: J.M. Powell, 127 E. Chestnut St., Asheville, N.C. 28801.

PALMETTO BIBLE CAMP – JUNE-JULY

For details write: Ralph Richardson, 5726 Hoover Ave., North Charleston, S.C. 29406.

CAROLINA BIBLE CAMP – AUGUST

For details write: H.R. Butler, P.O. Box 414, Kannapolis, N.C. 28081.

SOUTH CAROLINA LECTURES – NOVEMBER

For details write: C. Eugene Lindsey, P.O. Box 285, Barnwell, S.C. 29812.

ANNUAL YOUTH FORUM – DECEMBER

For details write: Jerry Senn, P.O. Box 625, Greer, S.C. 29651.

EDITORIALS

WHY WAIT?

The new **1974 Directory of Churches of Christ in the Carolinas**, compiled by Bill G. Smith and published by **Carolina Christian** (may be ordered from Carolina Christian for $1), gives some exciting insights into the progress of the Lord's church in North and South Carolina. For example, it reveals that the pattern of growth since the end of World War II continues, averaging about five new congregations per year in both states. But one of the most depressing and yet the most challenging feature, is the maps showing the counties where no churches are known to be meeting. There are 24 such counties in North Carolina and 11 in South Carolina (that compares respectively with 28 and 14 in our 1971 directory). This indicates that we are slowly, but surely, moving into these areas. But is our progress fast enough? Could we do the job quicker?

We suggest that the larger (or even smaller) churches in both states choose one of these counties and accept the challenge to plant the church in it. With only 35 counties remaining, surely there are 35 churches that will take just one county and see that the work is started in that county. Some church with a strong eldership (such as South Fork in Winston-Salem or North Charleston in Charleston) might coordinate this plan and make it even more effective. There are souls to save. The job needs to be done. It is our mission to do it. We have churches capable of the task. So why not do it now? Why wait? The Lord has no one else He can count on. We either do it or else it will go undone.

BLUE RIDGE ENCAMPMENT

The 24th annual Blue Ridge Encampment, with J.M. Powell as director, is scheduled this year for June 17-21. Each year hundreds of Christians from all over the world gather at Black Mountain, N.C. for four days of spiritual and physical refreshment. The theme this year is "Preach the Word." Nothing could be more timely, and such outstanding speakers as V.E. Howard, Richard Rogers, B.C. Goodpasture, and J.C. Bailey will appear on the program. Frankly, we would like to see more Christians from the Carolinas taking advantage of this outstanding event. Few things in life could be more enriching than a vacation at Blue Ridge. We suggest that you try it this year. For further information write J.M. Powell, 127 E. Chestnut St., Asheville, N.C. 28801. You'll be glad you did.

PREACH WITH FERVOR

Preachers need to get excited about preaching the gospel. Many of the sermons we hear today are preached as if there is ice instead of fire in the bones—they are preached in such a way as to leave the impression that the preacher is completely detached from his message. Too many have little or

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no passion or fervor in their preaching. This may well account for frequent failures. We overheard the following comment about one preacher who has never been known for generating intense heat in his sermons: "He can make the most exciting truth in the Bible dull by his cold, unemotional, monotonous presentation." The story is told of an English preacher who approached a famous actor and asked, "What is the reason for the difference between you and me? You are appearing before crowds night after night with fiction, and the crowds come wherever you go. I am preaching the essential and unchangeable truth, and I am getting no crowd at all to hear me." The actor replied, "The difference between us is quite simple: I present my fiction as though it were truth; you present your truth as though it were fiction." Could that be our problem?

We have the most glorious, the most powerful, the most meaningful, and the most needed message this old world has ever known. Men will die eternally without it—and we will die unless we proclaim it. But how timid we often become when we preach it. We heard someone say, "It is a sin to preach poorly." We think this is true, provided we are permitted to modify it a little to make it more realistic: it is a sin to preach poorly when we are capable of doing better. No preacher should ever be satisfied with less than his best. We should be ashamed to let Wall Street be more vigorous in promoting and selling material things than we are in proclaiming the gospel of Christ. We must preach the word, but we should do it with fervor. The listener should know by our enthusiasm that we believe what we preach.

KEEPING A TRUST

When one becomes a Christian he enters into a covenant relationship with the Lord. For this privilege he makes certain vows or promises and imposes upon himself certain obligations. In essence, he commits his life to Christ in return for the forgiveness of sins and all the related blessings. He thus surrenders his life to another. In Bible terminology, he becomes a slave (a bond servant) of Christ (Rom. 6:16-18). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19, 20.)

Since we are bought with a price, and since we are not our own, we have placed ourselves in the possession of another, Jesus Christ. When we fail to serve Him as He directs—fail to do what He has commanded us to do—we forfeit all our right to the promised blessings. This is why it is so vital for Christians to keep themselves pure—to exemplify in their lives the life of Christ, to worship regularly, to give sacrificially, and to work constantly at trying to win others to Christ. The Christian life is, therefore, a life of trust. But many professed Christians turn back and walk with Him no more. When they do, they cease to keep that which has been committed unto them—they are breaking a trust. Such negligence is not a light matter. And all who are guilty will be called to account for such neglect. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.)

REVERSING THE PROCESS

Liberals, including those who preach the social gospel, are trying to do precisely what the worldly-minded have always done. The purpose of the gospel, and consequently the mission of the church, is to save the souls of men from sin and eternal destruction and thus change them to fit God's divine pattern–to convert them from the fleshly to the spiritual. Those who reject the supernatural, God, Christ, and the Bible, those who do not want to believe that they are made in the image of God, those who want to follow the ways of the world, those who pride themselves on their own intellectual sufficiency to solve every problem and meet every need, have always resented and resisted this call to change. It runs contrary to their desires. They, thus, reject the whole system because it is not what they want. But liberals profess to be a different breed. They are the kind who want to live in two worlds at the same time, and in their effort to do so they try to harmonize and blend what they consider to be the best of both–they send up a smoke screen to camouflage the line of demarcation between the worldly and the spiritual. But in their effort to do so they resort to the devil's old trick: they put God's intended process into reverse and instead of trying to change the world to fit the Bible, the divine (to do what the gospel was designed to do), they invariably try to change the Bible to fit the world. The Bible is twisted and interpreted (some say demythologized) to harmonize with every crack-brained philosophical or scientific theory that unbelievers can dream up. In the final analysis the liberals and the worldly-minded arrive at the same place: they deny God and His authority by denying His rightful place in His creation. This they do by humanizing the Bible into a worldly book rather than following it and having themselves converted into spiritual people. But as A.A. Hodge (in **The Atonement**, p. 23) has said, "Nothing is more senseless than the attempt to modify the results of the inspiration of Jehovah in conformity with human reason."

MARRIAGE

In this country, marriage is being looked upon as a trivial matter. Stanley E. Sayers, in his delightful book, **Will A Man Rob God?** tells a little story that will illustrate this. A boy and his girlfriend, both frivolous in nature, flighty in thought, "out for kicks," drove up in front of a motion picture theatre and skidded to a quick stop. He said to her, "Well, hon, we've got a whole hour; what'll we do–go in and see the show or get married?" With equal shallow convictions she replied, "I've seen the show; let's get married!"

Man was made with a need for companionship. After God had made him He said, "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:21, 22, 24.) From this we can see that marriage was ordained by God for the benefit of man–that man might always have a suitable helper by his side.

What, then, is marriage? It is one man and one woman who have, by mutual consent, state approval, and sexual consummation, entered into a divinely established contract to become one for life. The two thus promise to fill each others needs, both physically and emotionally, and to live for and with each other until the union is dissolved by death. Short of death, nothing but the most serious sin (adultery, a sin that would be unthinkable for a Christian to commit) can Scripturally break the contract. No one should think lightly of this: marriage is serious business. And those who are entering this state should know as much about it as possible. After it is entered, there is no turning

(Continued on page 15)

Psallo and Instrumental Music

Mitchell Floyd, Pantego, N.C.

Nowhere in the New Testament is instrumental music commanded. However, those who advocate instrumental music in worship have gone to the lexicons (Greek dictionaries) to validate their claims. One may see tracts where great lexicographers have been quoted (often misquoted and misrepresented) and to the one who does not have access to what these great men have said, it seems very impressive or either very confusing.

Regrettably, what often happens is that only part of what the lexicons have said are quoted. Namely, the part supporting one's own position or belief. In this fashion, nearly everything and anything can be proven. One could quote from many denominational sources showing that baptism for the remission of sins is not necessary, but the Bible still says that baptism saves us (1 Pet. 3:21). Also, to quote only part of what someone else has said without regard for the context or the reason it was said is very unfair and unchristian. We emphasize again, that anything can be proven in this manner.

What Do The Lexicons Say?

This writer has access to what eighteen lexicographers have said about the word **psallo**. It is found five times in the New Testament. In Ephesians 5:19 it is translated making melody; in 1 Corinthians 14:15 it is translated twice to sing; Romans 15:9 translates it sing; and in James 5:13 it is translated sing praises. Here is a summary of the meanings of **psallo** as applied in Greek literature:

1. To pluck the hair.
2. To twang the bowstring.
3. To twitch a carpenter's line.
4. To touch the chords of a musical instrument, that is to make instrumental music.
5. To touch the chords of the human heart, that is to sing, to celebrate with hymns of praise.

Now at one time **psallo** meant to pluck the hair, at another period of time in Greek history it meant to twitch a carpenter's line and at yet another time it meant to touch the chords of a musical instrument. The question is: What did **psallo** mean in the New Testament era and what did Paul mean by it in Ephesians 5:19 and the other passages where he used it?

Thayer Says Sing . . .

When the prince of New Testament lexicographers, Joseph Henry Thayer, comes to the New Testament period, he omits all of these other meanings and limits it to touching the chords of the human heart. He says that **psallo** "in the New Testament is to sing a hymn, celebrate the praises of God in songs." Then as if to put an end to the controversy, the great lexicon of Sophcles, devoted exclusively to the Roman and Byzantine periods, and thus covering the entire period of New Testament literature, says he found not a single example of the word having any other meaning.

Psallo On What?

The root word of **psallo** means to pluck, twang, pull, cause to vibrate, so one needs something upon which to do this. Since **psallo** means "to pluck" one must have something to pluck in order to **psallo**. David "psalloed" the harp, the carpenter "psalloed" the chalk line, and the old man "psalloed" his beard. The verb **psallo** like any other such verb, must have an object, but the object of a verb is not part of its definition. For example, the verb **baptize** means to dip or plunge. You may dip or plunge one in tar, gasoline, or sand, but the Bible names the element to be used in baptizing someone and that element is water.

Furthermore, Paul did not leave us guessing as to the instrument upon which we are to **psallo**; he told us. It is the human heart! (See Eph. 5:19). God has specified and authorized **only one instrument** on which we are to make melody, and that instrument is the human heart! To add a mechanical instrument is to add to God's Word (Rev. 22:18-19; 2 John 9) and we are aware of the terrible consequences of doing that. Ephesians 5:19 says, " . . . singing and making melody (Where? on a piano, organ, etc. No, God has specified) in your heart to the Lord."

Further Objections

If the mechanical instrument is in **psallo** as many claim, the 47 scholars who translated our King James Bible in 1611 did not know it, and the 101 modern scholars of the American Standard Bible of 1901 did not know it, for they all said the word means to sing and so translated it. Can one flagrantly push aside these great scholars and say they did not know what they were doing?

If the instrument is in **psallo** the early church did not know it, for it did not use them. The first mechanical instrument brought into the church was done by Pope Vitalian in Western Europe in A.D. 670, (American Encyclopedia, Vol. 12, page 688.) Instrumental music is a product of the Roman Catholic Church, not God and therefore it should not be used in worship at all!

Paul's command in Ephesians 5:19 was to each individual ("to yourselves") in the church. So, everyone in the church was and is commanded to sing. Since this being the case, if mechanical instruments are commanded in the word **psallo** then everyone in the church would have to play an instrument to obey Paul's command. If not, why not?

Scope Of N.T. Teaching

The whole question involves respect for the Word of God, and the authority of the New Testament in the realm of worship. Are we going to obey men or God? The word **psallo** does not authorize mechanical instruments of music in worship and those who so wrest the Scriptures into believing that it does, do this to their own destruction (2 Pet. 3:16). Please examine every Scripture in the New Testament on this subject and you will find not even a hint of a mechanical instrument ever being used to worship God.

"And when they had sung a hymn, they went out . . . " (Matt. 26:30; Mark 14:26.) "And at midnight Paul and Silas prayed, and sang praises unto God." (Acts 16:25.) " . . . I will sing unto thy name." (Rom. 15:9.) "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15.) "When ye come together, every one of you hath a psalm . . . " (1 Cor. 14:26.) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:19.) " . . . teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) "In the midst of the church will I sing praise unto thee." (Heb. 2:12.) "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." (Heb. 13:15.) "Is any cheerful? Let him sing psalms." (James 5:13.)

These Scriptures are the extent of the teaching of the New Testament on the kind of music God wants in worship in Him. It is vocal music only! Anything else is sinful. We beg you to lay aside all human practices in the worship of the true and living God. Do only that which the Lord authorizes in His Word. It does not matter what we want or like, we are here to please Him!

The Spirit of Service

Harvey Smith, Greensboro, N.C.

I cannot speak about the church without thinking of something that people are doing. I hope none of you will label me a critic. Generally speaking, the world at large has some very peculiar ideas about the function of the church. Many people seem to be obsessed with the idea that church is a place to go on Sunday, to put on their fine clothes and go sit for an hour or so to hear singing and a sermon. When this is done, they think they have done their duty, so they then go and do as they please. They have seen and have been seen. Whom are they fooling?

Both you and I know that these ideas are mistaken and foolish. A true Christian not only assembles to worship, he loves to keep serving the Lord and tries to repay the Lord for so many blessings and to fulfill the high purpose required of him.

So, before we can measure up to our duty, we must first determine the kind of Christian we are to be. Are we satisfied with our lives, or better still, is the Lord satisfied with them?

Let us not concern ourselves so completely with yesterday's regrets or tomorrow's possibilities that we fail to fulfill the promises of today. Each day belongs to the Lord, and He gives it to us to do with as we will. We are not just animals; we are spiritual beings, and it is God's presence in the world that gives meaning and significance to such things as love. This, really, is what life is made of.

I say again that we must determine for ourselves how we can measure up to these things, but let me sound a word of warning: Before you reach out, look out! If a man is to be a true Christian, he must understand his own nature. He must not be just a church member, he must be a true Christian.

I think it is very important for us to remember three things. The first is that we must want to be cared about and not cared for; second, we must seek advice, not commands; third, we must want to do instead of being done for. This is the spirit of service which is set forth by Christ and is what He meant when He commanded us to serve.

If we set forth the guiding principles of a Christian's philosophy, we must not just look for the things we see, but also for the things we cannot see. We read in 2 Corinthians 4:18, that we do not look at things which are seen, but at things which are not seen. The things that are seen are not lasting ones, but the things which are not seen are everlasting. Hebrews 11:1 states, "Faith is the substance of things hoped for, the evidence of things not seen."

"Farther along, we'll know all about it, farther along, we'll understand why," goes an old song which we all know and sing. It contains a basic philosophy that is true. We do not know all things now, but we will know things better by and by.

As we try to understand, let our pathway lead to Him. No matter what our ultimate destination will be, we must serve the Lord all our days. And as we stand before Him on the final day of judgment, each will receive his just and due reward.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) " . . . Who then is willing to consecrate his service this day unto the Lord?" (2 Chron. 29:5.)

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Living the Golden Rule

Roy Z. Kemp, Greensboro, N.C.

When we will put the Golden Rule into practice in our lives, we will find new meaning and new joy in living. Doing unto others as we would have them do unto us is the most pleasant and most humane act possible. To do so brings joy and peacefulness of mind which nothing else can bring.

A Christ-like life requires that we live for others. To live for others, we must forget self or put self aside as we give portions of our time, love, and ability to others. Our love and gratitude to God for His own love and guidance can be best expressed in our thoughtfulness of others.

When we can have faith and confidence in others, our faith and confidence in ourselves will increase. Optimism is greater than pessimism, and belief is greater than doubt. Optimism and belief, faith and trust will build us but pessimism, doubt, fear and lack of confidence can tear us down. The positive is always better than the negative.

The shining flame of faith can lead us on the road to glorious victory and fulfillment. When we follow the way of our Lord with unwavering faith and trust, believing His wonderful promises, our lives will take on new meaning, be filled with new hope, and strengthened with new power.

God is faithful and will never disappoint us. He will keep His promises according to our faithfulness. Our lives must be our living prayers. When we are reverent in heart, in action, and in deed, we remain loyal to God and always seek to do His will. We cannot break God's moral and spiritual laws and remain spiritually strong.

When the glow and fervor of spirituality goes out of our lives, we become as dead things. There is no life, no vitality, no strength; we become bound again by the thongs of sin and let ourselves be ruled by Satan. Only so long as we remain true and loyal to God and obey His commandments shall we bask in the glory of His love. When we turn aside and go a different way, God's face will turn from us also. We must remain true to Him in order for His power to continue to work in us and through us. When the Lord departs from us, we are in a terrible predicament!

Like Samuel, we must say, "Speak; for thy servant heareth," when we hear the voice of God calling to us. We are told we must listen for God's voice. We listen by reading His holy Word; from His Book, God speaks to us. From it, He makes known the way we are to go and the things we are to do. From it, we obtain hope, strength, courage, confidence. His Word is His means of communication with us; by our prayers, we communicate with Him.

To emulate Christ, we must think of others and forget self. Jesus never gave any thought to Himself. He always thought of others and sought to bring them to Himself, and was terribly hurt when they turned from Him. We, also, should think of others and seek to help them to find Christ.

"Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." (Amos 5:4.) This challenging message is as true today as it was in the days of Amos, the prophet of Tekoa.

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The Church of Rip Van Winkle

Howard Winters, Duncan, S.C.

The Bible teaches that it is entirely possible for a church to get so indifferent, so unconcerned about its own condition and the condition of the world around it, that the Lord will no longer recognize it as being His church. The church of the Laodiceans had degenerated to such a state. The Lord sent it a message saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:15-17.) This certainly proves that a church may become so indifferent that the Lord will reject it. Such a church may continue to profess Christ as Lord (outwardly), to wear His name, to teach fundamental principles of truth, to maintain the form of true worship, to have a Scriptural organization, to contribute generously to many good works, etc., even though it has forgotten its mission in the world, its purpose for being. As far as the Lord is concerned, its efforts are in vain. In the sight of heaven it is no longer a true church of Christ. When a church finds itself in this condition, there is probably no better name for it than "The Church of Rip Van Winkle."

Almost everyone knows something about Rip Van Winkle. This amazing story was written by Washington Irving, under the pen name of Diedrich Knickerbocker. Its setting is in the "Kaatskill Mountains" before, during, and after the Declaration of Independence and the Revolutionary War.

Rip Van Winkle lived with his family in one of the original villages that had been settled by the Dutch colonist. He was a good-natured man, a kind neighbor, a hen-pecked husband, and a great favorite among the village wives and children. "The great error in Rip's composition was an insuperable aversion to all kinds of profitable labor." Because of this, his wife continued to nag him and his children were ragged and undisciplined. His lazy disposition and ill attitude made his home life almost unendurable.

One day Rip took his faithful dog, Wolf, and went into the "Kaatskill Mountains" to pursue "after his favorite sport of squirrel shooting." Before long he met a strange figure who "bore on his shoulder a stout keg, that seemed full of liquor." The strange figure made signs for Rip to assist him with his load. Rip complied with some reluctance. They struggled over the mountain, through a ravine, and then came to an opening where a number of strange people, similar to the one Rip had accompanied, were engaged in a game. Upon their arrival, the game was broken up. And Rip's companion emptied the contents of the keg into flagons and made signs for Rip to serve the company. As Rip served, he continued to sip from the contents until "his eyes swam in his head, his head gradually declined, and he fell into a deep sleep." When he awoke he found his gun was rusty, Wolf had disappeared, his joints were stiff, his beard had grown a foot long, and his thoughts turned to the difficulty he would have explaining this night's ordeal to Dame Van Winkle.

He arose and made his way toward home. But when he arrived at the village he was surprised to find that all the people were strangers, their dress was of a different style, their vocabulary had strange new words, his house was gone, and no one knew him. Rip Van Winkle found himself in a strange new world in which he was a stranger—

a world that had grown and left him behind while he spent 20 years sleeping.

A quick summary of the life of Rip Van Winkle will show that he was lazy, that he had trouble at home, that he withdrew from reality, that he went to sleep rather than face his problems, and that when he woke up he found the world had left him behind.

We have briefly told you this story for a purpose. We intend to take the things that were characteristic of Rip Van Winkle and draw some important lessons from them—lessons that are vitally needed in the church today as she faces the complex problems of the world. This will also give some indication as to why we have called our study "The Church of Rip Van Winkle."

1. **Lazy and unwilling to work.** God designed the church through which to do His work. He placed in the hands of every congregation the power (an all-sufficient arrangement) to do everything that He planned and purposed for the church to do. Any church that is too lazy or unwilling to do God's work has more of the characteristics of Rip Van Winkle than Jesus Christ.

Although we do not believe that the work of the church can always be properly and Scripturally divided into neat little categories (when properly viewed, all His commandments are simply a unit of work), such a division as we here plan can be useful in aiding our understanding of the work the Lord designed the church to do. Your attention is therefore called to four areas of work each church is assigned to accomplish:

First, every church has the God-given responsibility of preaching the gospel of Christ to a lost and dying world. This is its mission, its reason for being—and the mission must be carried out in every generation. Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Of course Christians are to be concerned about results, but that is not their primary concern: their proper function and mission is to "preach the word." The Great Commission makes disciples seed sowers, not crop inspectors. This is true of the church in every century. As the early Christians carried out the Lord's commission, the Bible says of them, "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.) Nothing could stop them. They understood then what we need to understand now: namely, that the gospel is a life or death message, and to preach it is the mission (in one sense, the whole mission) of the Lord's church. We must not be sidetracked by secondary matters.

Second, each church has the assignment to build itself up in the faith. Part of the Great Commission was to teach them (those who had believed and obeyed the gospel) "to observe all things whatsoever I have commanded you." (Matt. 28:20.) Jude says, "But ye, beloved, build up yourselves on your most holy faith . . . " (Jude 20.) After listing some of the miraculous gifts and offices which were given to enable the early church to "grow up into him in all things," Paul adds, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love." (Eph. 4:16.) Thus, every church has the obligation to observe all the Lord commanded, to build itself up in the faith, and to edify itself in love. Neglect of this is a deadly disease that will destroy the body.

Third, each church has been assigned a benevolent work to perform. Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph.

4:28.) James adds, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) A true church is a compassionate church. This is a part of its divine mission.

Finally, the Lord has given every church the obligation to worship. Jesus said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." (John · 4:23.) He promised, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) When the Lord makes an appointment, we have no choice in the matter. When members of the body of Christ fail to assemble as instructed (Heb. 10:25), they fail to "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." (Acts 2:42.) The assembly is vital because of what is done in the assembly—Christians come together to worship the Lord. No church can survive without worship.

The divine work of the church is to preach the gospel, to build each member up in the faith, to care for the needy, and to worship as God directs. Any church that is too lazy or unconcerned to do these works is not doing the Lord's will. It partakes more of the nature of Rip Van Winkle than of Christ.

2. **Trouble at home.** Church troubles are not a new problem. They date all the way back to apostolic times. The Corinthian church was divided over preachers (1 Cor. 1:11-17), had a fornicator in its membership (1 Cor. 5:1, 2), some were going to law one with another (1 Cor. 6), some had questioned Paul's apostleship (1 Cor. 9), some had abused the Lord's Supper (1 Cor. 11:18-34), others had misunderstood the purpose of spiritual gifts (1 Cor. 12-14), and some had even denied the resurrection (1 Cor. 15). But the church at Corinth did not remain in its troubles, as so many churches since have. We learn from Paul's second letter to it that it did something to solve the problems and settle the differences. It followed Paul's instructions in dealing with its troubles and thus eliminated them. This is the way to handle all church problems—settle them by the word of truth.

But too many churches follow the example of Rip Van Winkle instead of the instructions from the Lord. They go on living in their troubles and fanning the flames by ignoring them rather than finding and applying the solution. Thus, they always have trouble at home—they are always "The Church of Rip Van Winkle."

3. **Withdrawing from reality.** Many churches, like Rip Van Winkle, withdraw from reality in one way or another. Notice some characteristics of such churches:

First, they fail to face up to and solve their problems. In most cases they will not even admit that they have problems—they ignore them. This is sad because they are on a disaster course and will not acknowledge it.

Second, when churches withdraw from reality they refuse to admit their need of internal improvement. Every church needs to improve its teaching program, its visitation program, personal work program, benevolent program, moral standing in the community, and teach its members to be more faithful. But very few churches really grapple with the problem of self-improvement.

Third, churches withdraw from reality when they become more concerned with theory than with practice or with practice more than with theory. Many members of the church who would not permit an instrument of music to be played in the worship will not sing as the Bible instructs; many who do not attend Bible classes would throw a fit if they were discontinued; many who would go elsewhere to worship if the Lord's Supper was omitted think little or nothing of neglecting this important memorial; many who are the loudest in their opposition to unscriptural means of raising money do not give as they have been prospered. In all these things some seem to think that theory (teaching) is more important than practice. On the other hand there are those who want practice without theory—they pretend to be practitioners of Christianity without being bound to any doctrinal truth. This group is likely to say, "We cannot positively say what is right and what is wrong—only God can do that." They are often liberal in their attitude toward the Scriptures. Either extreme is a withdrawal from reality—doctrine and practice stand or fall together.

Fourth, churches withdraw from reality when they lose touch with humanity. Such churches take no interest in or have concern for those beyond their membership. We should never forget the fact that the church of the Lord is a divine institution. But it is made up of human beings who form part of another society. We must all live together. Thus, Christians are under obligation from their Lord to serve humanity with the end in view of saving lost souls.

Fifth, churches withdraw from reality when they close their doors to all but one race, class, group, clique, etc. Christianity does not abolish the difference in men, but it does teach that we are all reborn into one family and are therefore brothers in Christ. "For ye are all one in Christ Jesus." (Gal. 3:28.) The church that discriminates against race, poverty, illiteracy, etc., has not touched the hem of the garment of pure apostolic Christianity and has little or no affinity with the Lord.

The Lord's church must face up to and solve its problems, it must not ignore its need of internal improvement, it must not become more concerned with theory than with practice or vice versa, it must not lose touch with human needs, and it must not close its doors to all except one race, class, or clique. When a church, ostrich-like, refuses to face reality it seems more fitting to call it "The Church of Rip Van Winkle" than the church of Christ.

4. **Sleeping.** "The Church of Rip Van Winkle" is a sleeping church. It is asleep to its own needs, to its mission, to its worship, and to the needs of poor lost souls.

As we have already observed, there are many churches asleep to their own needs. They are like the church of the Laodiceans which thought it was rich when it was poor, thought it was clothed when it was naked—it was neither cold nor hot. A church must always be wide awake to its needs, to its weaknesses, and to its spiritual poverty. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3.)

Many churches are asleep to their mission—asleep to the Macedonian call to "Come over into Macedonia, and help us." (Acts 16:9.) As long as there is one lost soul in any remote corner of the world who has not heard the gospel the church must be awake and about her mission. An artist was once asked to paint the picture of a dead church. He painted a beautiful spacious building, with stained glass windows and carpeted floors. He painted every seat filled and people standing in every overflow area. He painted a choir loft filled with the most talented singers, and every one of them elegantly robed. Opulent art work was displayed throughout the building, and an elaborate pulpit was filled by an eloquent preacher richly arrayed in accomplished splendor. In fact, he painted the very picture of what we would ordinarily call a thriving church . . . except for one minor detail. In a very conspicuous way he had painted a box on which was written the word "mission." Across a slit in the top of the box where contributions were inserted, a spider had woven a web.

Many churches are asleep to their need of worship (and, unfortunately, some of the brethren are usually found

(Continued on page 14)

Modest Apparel

In the eyes of a normal man there is nothing in all the world more beautiful and attractive than a virtuous woman properly attired. God knew man's needs and He made woman to fill them (and He made the woman so man could fill her needs). There is, therefore, nothing wrong when a woman makes herself attractive to a man; nor is it sinful for a man to be attracted to a woman, providing of course that the attraction is higher than selfish interest or physical lust. But many women today dress (perhaps we would be more accurate to say undress) in such a way as to appeal only to the passion of man. This kind of attraction is purely physical and has no meaning beyond lust. Character is ignored in the heat of passion. Thus, women need to learn, and learn well, that they may attract men's attention by arousing his lust but they cannot hold him by such. When the passion is cooled the object is rejected. It takes more than passion to hold a partner permanently. Women must learn to attract by their character, not by skimpy mini-clothing and sexy panty hose. Peter thus instructed: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. 3:1-6.)

Paul said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." (1 Tim. 2:9, 10.) Christian women thus have a charge to keep—a charge to adorn themselves with something other than lustful physical attraction. As Peter put it, her adorning should be "the ornament of a meek and quiet spirit." Their clothing should therefore be suggestive of their pure character. Modest apparel calls attention to the woman, not to her body or to the clothing itself—it reveals character, not flesh.

But how can a woman know what is modest? There are many tests, but one of the best is to ask, "What will men remember when they see me in this?" Will they remember a meek and quiet spirit? Or will they remember a body that was attired in such a way as to arouse lust? For example, some time ago when I was in Kannapolis, N.C. in a meeting, I went into a cafe for lunch. Behind the counter was a beautiful girl, and had she stayed there I would have remembered her for both her countenance and her friendly smile. But when she came out to serve me, her "dress" was so short that when she cleaned the table next to mine, two-thirds of her panties showed. This stunned me somewhat, especially since the part that was showing was pointed right at me, and I turned my head in another direction. After I left, and now as I look back, I do not remember her as the beautiful girl behind the counter but rather as the girl whose panties showed. I readily admit that I know nothing about the girl's character, beyond what is related here, but if her clothing was any indication of it, it was poor indeed. At any rate, the impression she made, the memory she left, is not what a Christian woman would want men to remember about her.

And so we conclude that a woman is attired in modest apparel when her clothing reveals a pure character rather than her ability to stimulate lust. What attracts a man depends upon his character; what he remembers about a woman may depend upon her attire.

THE CHURCH . . . from page 12

asleep in the worship). But worship is the Scriptural means of expressing our heart-felt devotion to God. (Cf. John 4:23, 24.) No church can be a strong force for the Lord while neglecting its worship.

Many churches are asleep to the needs of others, but any church which has no compassion for the needs of mankind, whether that need be physical or spiritual, has no kinship with Christ.

The church of Christ must be a vital force, a militant army, an aggressive work force in the world. It has no time to spend in idle sleep. It must follow the example of Christ, not that of Rip Van Winkle.

In conclusion, there is yet one more thing about Rip Van Winkle that we need to note: he woke up after 20 years of sleeping and found that the world had moved off and left him behind. And just as it was with him, so shall it be with churches that harbor his characteristics—churches which are not concerned with their troubles at home, which try to withdraw from reality, which are lazy and unconcerned, and which sleep on the job. Such churches will be called to account for their failure to fill their mission, to do their work, to follow the Lord's example. Every church must determine whether it will follow Rip Van Winkle or the Lord, whether it will be "The Church of Rip Van Winkle" or the church of Christ.

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Spiritual Blessings

Jimmy Canup, Galax, Va.

In the first chapter and third verse of the Ephesian letter, Paul spoke of the spiritual blessings which God hath blessed us with in Christ Jesus. Among the spiritual blessings which we enjoy in Christ is the privilege and opportunity which we have for fellowship with other Christians. This fellowship comes from occasions such as gospel meetings, seminars, lecture programs, preachers and elders' meetings, youth forums, etc. Every Christian should be willing to take advantage of every opportunity available to them for fellowship with other Christians. This is one way that we will grow spiritually stronger..

Often preachers search out times and occasions for fellowship with one another and with other Christians in order that we may grow spiritually stronger. It helps us to be better servants in God's kingdom. Should not every Christian, and not just preachers, be interested in spiritual growth that comes through fellowship?

Members who continually and habitually miss the services of the church become weaker because of the lack in their life for fellowship. Members who take advantage of every occasion for fellowship grow stronger.

Last week I had the opportunity to attend the Carolina Lectures. As I returned home, my mind dwelt continuously on the rich spiritual blessings which I had received from this time spent with preachers and with other Christians. Two things in particular seemed to stand out in my mind. One of these was the determination to be a better servant in the kingdom of God's dear Son. The other thought centered upon the wonderful trust and fellowship which exists between the preachers in the two Carolinas. A fellowship such as this is found in few places. I am satisfied that my determination to be a better servant in the Kingdom stems from the joint participation with other preachers in this rich spiritual feast. I am also very much convinced that no individual can attend a program such as this and not go away a better citizen in God's Kingdom. If you have reason to doubt my word, try it for yourself sometime. An advertising gimmick used today says, "Try it, you'll like it." I say "Try it, you'll be better for it." I know you will.

(Editor's Note: Brother Canup will be moving, the Lord being willing, to Waynesville, N.C. in June to preach the gospel. He is a native Carolinian and we welcome him home. We think you will be hearing more about him and his good family as the years go by).

MARRIAGE . . . from page 4

back: marriage is for life. When Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." His disciples concluded, "If the case of the man be so with his wife, it is not good to marry." (Matt. 19:9, 10.) We can understand their concern by considering the fact that they had been taught the view of divorce and remarriage which was permitted under the law. But many young people today might also so conclude if they took marriage as seriously as the Creator intended for it to be taken. How many enter marriage thinking only of the pleasures of the present rather than the duties of the future? How many rush into it to get out of school, to get away from home, to be able to have their own way—to do their own thing? No one can really say, but we do know that marriage is taken far, far too lightly, both by the young and the old. Such does not come from God. It is one of the ways the devil is leading us down the hard road to ruin.

Our Doors Are Wide Open

We are most happy to report that the Board of Directors has secured the services of Mr. and Mrs. Leonard Ray Jacobs as houseparents for the Palmer Cottage. Mr. and Mrs. Jacobs will move to Sumter, South Carolina to assume their duties on or before May 1. We are fortunate to be able to secure this couple to serve in this capacity. They have cared for foster children for a number of years. The North Carolina Department of Social Services commends them most highly. They have also reared children of their own. They are well experienced in child-care work. Let us all remember them in our prayers to God as they assume their duties as houseparents in the Palmer Cottage.

Having secured houseparents for the Palmer Cottage, we are now in a position to accept up to six additional children as of May 1. We would like for our brethren in the Lord to refer homeless children to us immediately so the house can be filled at the earliest possible time. If you know of a child in need of a home, please let us hear from you right away. You may write us at the following address: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, South Carolina 29150.

At this writing, we are also most pleased to announce, Mr. and Mrs. W.C. Chilton, the houseparents in the Sewell Cottage, may be able to stay with us for at least another year. We rejoice in this for the Chilton's are doing a truly outstanding job. The children are well and very obviously happy. They are being provided the very best of care. Please pray that, if it is the Lord's will, the Chiltons may be able to continue to serve as houseparents for a long time to come.

With an expected total of eleven foster children soon to be living at the Southeastern Children's Home, Inc., it is clear that we need your continued faithful and liberal support. Please send your donations to: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150.

Brother R.W. Senn, a member of the Board of Directors and a minister of the gospel, is available to speak on behalf of the home to congregations and on lectureships. He recently spoke in Athens, Alabama, and on the Carolina Lectures in Winston-Salem, North Carolina, on behalf of the home. If you would like for Brother Senn to come your way to speak on behalf of the home, you may write him at P.O. Box 516, St. George, South Carolina 29477.

Thank you for your generous support of this work. We ask humbly for your prayers on behalf of the home.

ENCOURAGE ME

I feel less confident today
So please encourage me, I pray.
I feel undressed, a lowly sight.
Please help me feel that I'm all right.

My children's shoes are hand-me-down;
But at home, you see, they run around
Barefoot . . . and "church" is new to me.
Please help me know I'm loved as Thee.

Please help me learn that I might rise
To another plane in my own eyes.
So when I'm there I may remember
To give encouragement to another member.

—Sarah Key, Chester, S.C.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

HUNTERSVILLE, N.C.

OLAN HICKS, Reporting: My wife and I have moved to Huntersville, N.C. After a little less than three years in a good work at Aberdeen, we begin now a very challenging undertaking on behalf of the church at Huntersville. Ten members are currently involved in this work, so we have a lot of building to do. But even though we just arrived here, we have already encountered some good looking prospects for growth. Our support is not yet complete financially, about sixty-five percent of it is committed. We're counting on enough additional backing to develop before the reserve funds run out. We are happy to say too, that this is a Carolina operation. All the outside support is coming from churches in this area of North Carolina. After preaching in this state for fifteen years, it is good to see area churches reach this point and be doing mission work. I think it's a good sign. We would like to urge any congregation who can pitch in with a small amount of help to do so. This is a very needed congregation and the potential is good. I feel sure that a lot of fruit will be borne if it is possible for us to stay here. We want to do so and we are so close to being able. Just a little more help for a short period of time and I think we will make it. Churches presently supporting us are: Broad Street in Statesville, Woodleaf, Providence Road and Dilworth in Charlotte, and Jericho in Mocksville.

We commend the fine congregation at Aberdeen for good progress in recent years. They are now in a new building, much improvement over the old facilities, and the membership is up to 40, about twice what it was two years ago. They are very enthusiastic and a lot of hard work is being done by the membership. We look for good things from this church in future years. Our new mailing address is: P.O. Box 336, Huntersville, N.C. 28078.

After many annoying delays, our family record album is finally out. If you ordered one and did not receive it by the first of May, contact me at the above address.

WHITEVILLE, N.C.

R.C. PETREE, Reporting: On February 10, 1974, a new congregation of God's people began meeting in the "Rec Hut" in Whiteville, N.C. Twenty-six members were present and with one accord, plans were formulated for regular worship services, weekly Bible Study, and otherwise to do the work of God. R.C. Petree was selected to do the preaching and a house has been leased for one year as his residence at Rt. 7, Box 121, Whiteville. To date, one has been baptized into Christ, five members restored, and two placed membership; bringing our membership to thirty-four.

Our average attendance is about forty, and the contribution is $150.00 per week, and most importantly, peace and love prevail among the members. We are determined by the grace of God to abide in the doctrine of Christ, resist with fervor the trends of Liberalism, Pentecostalism, and every other "ism" that would destroy the body of Christ for which He died.

Brethren, we need your prayers and your financial help. We have no permanent place for assembling and have need of about $50.00 per week for rent and other current expenses. Please give us your prayerful consideration and send all contributions to: Paul Smith, 303 McKenzie St., Whiteville, N.C. 28472.

The Church of Christ in Whiteville, North Carolina is looking for a gospel preacher to help us in spreading the gospel in our area. We prefer a preacher who is good at personal work. A three-bedroom house is available.

If anyone is interested, contact Ralph Stevens, Box 456A, Whiteville, North Carolina 28472. Phone: 919-642-2025, or Neil Floyd, Rt. 5, Box 115, Whiteville. Phone: 919-642-7844.

SOUTH CAROLINA NEWS

MYRTLE BEACH, S.C.

BUFORD CARROLL, Reporting: Since the first of the year, attendance has increased 50%; contributions have increased by approximately $100 per week. In the past three weeks, there have been five baptisms (two Roman Catholic, two Baptists, and one Buddhist) and six restorations. We have at least five families waiting for cottage classes—three are in progress now. We plan a short gospel meeting in July and a VBS during August. We have decreased some of the financial help coming to us from Eleventh Street, Nashville; our aim is to be self-supporting as quickly as possible. When you visit the Grand Strand of the Carolinas, come worship with us.

GALAX, VA.

JIMMY CANUP, Reporting: In June, we will have completed five years of very successful and encouraging work with the Southside church. Our Sunday morning attendance averages 55 and the weekly contribution is $163. Our radio program continues to have good reception in the community. We have a tract ministry in progress. Also there are a large number of denominational people enrolled in our correspondence course, including one denominational preacher. Our building is located on the crest of the Blue Ridge Mountains, just two miles from the Blue Ridge Parkway. Anyone visiting in our area is encouraged to stop and worship with us.

GIVE ME . . .
(A CHILD'S PRAYER)

Someone to teach me to listen and look
And to read to me from a little book.
Someone to teach me a song to sing;
Simple pleasure to find in a piece of string.
Someone to give me confidence to run,
Not to beat others, but just for fun.
Someone to show me a little leaf growing;
And under it, tiny bug, barely showing.
Someone to help me learn while I'm small
And prepare me to handle the time when I'm tall.
Someone to teach me to hunt and to find
Answers to things that seem lost on my mind.
Someone who never would lie or deceive
So I may grow up knowing I can believe.
Someone to discipline me when I'm bad;
Or to stay when I'm lonely or anxious or sad.
Someone to teach me God's will to obey
And to faithfully trust in Him night and day.

—Sarah Key, Chester, S.C.

"It's easy to make a mountain from a mole hill—just add more dirt."

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But, we need your help! We need your prayers to make this great endeavor for the Lord successful. We need your voice in telling others of this program. We need your contributions to purchase these much needed Bibles so that people all over the world can learn of the love of our Savior, Jesus Christ.

This program can be a great aid in the spreading of God's Word. We can purchase and distribute Bibles in 1431 different languages and dialects. About two dollars will purchase and send a Bible anywhere in the world to a soul that is starving for the food of God's Word. What other program can reach as many souls for such a small outlay of money? Where else could our time, yours and mine, and our money, be as well spent?

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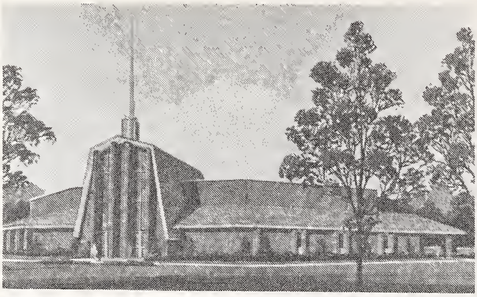

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CAROLINA CHRISTIAN

Vol. 16, No. 6, June 1974

C.W. Bradley Receiving Award
From Harold Hazelip

(See Page 9)

EDITORIALS

CALLED HOME

Early in May a cloud of sadness swept over the church in South Carolina as the news spread that one of her noblest sons had been called home to be with the Lord. The sudden death of Haskell M. Yenny, Sr., one of the elders of the St. Andrews Road Church in Columbia and perhaps the widest and best known elder in the Lord's church in the Carolinas, caught us unprepared for the shock and sorrow. Brother Yenny, although handicapped physically, was a man of many useful talents, and he devoted them all to serving the Lord. He loved the truth with a passion and he encouraged all who preached or practiced it. He had vision—and he worked to make his vision a reality. He had served as an elder in the St. Andrews Road Church for sixteen years, during which time he helped to lead the church to its present status of greatness. Any impartial judge would have to place the St. Andrews Road Church high on the list of the best churches in the Carolinas, and Brother Yenny must be given a large degree of credit for making the church what it now is. He would have made a tremendous contribution anywhere in the world, but because he was located in the capital of South Carolina there is simply no earthly way to measure the good that he did. Brother Yenny was a man much too big just to influence one church: his strong faith and love for the Lord's cause reached out to many others, and his loss is deeply felt all over South Carolina and in much of the world. **Carolina Christian** has lost a friend and a long-time supporter. We express our sympathy to the St. Andrews Road Church, to Ralph Jones, his fellow elder, and to the whole Yenny family. And we pray that God in His rich wisdom and mercy will give us more men such as this man was.

A MISPRINT

Our ad in last month's issue for the new **1974 Directory of Churches of Christ in the Carolinas** offered the directory at 10 for $5. This was a misprint. It should have been 10 for $7. As usual we made a pre-publication offer of 10 for $6, and perhaps as many as 50 churches took advantage of this offer. It would be an injustice to them to sell them cheaper now (even if we could). So the correct price is $1 each or 10 for $7. (We plan to honor all orders sent in from that ad until this correction reaches your mailbox.) Sorry about that, but even we goof occasionally!

OUR MISSION

The Great Commission is the great mission of God's people. Mission work is the mission of the church. Or, to say the same thing in different words, the Lord saved us to help save others. Like a reformed alcoholic, unless we work to extirpate others from the ruin of sin, from which we have escaped, we ourselves will fall back into its snare. In this sense we must either "go" or perish. We have not been given a

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hoice in this matter. When Jesus said, Go ye into all the world, and preach he gospel to every creature" (Mark 6:15), He was not speaking of philoophical idealism but of a realistic act—He was giving a task He fully exected His disciples, then and now, to arry out. Granted, this is a colossal ndertaking, and for unaided human eings it would be impossible. But ;od never expected (or asked) us to o it alone. He promised, "Lo, I am 'ith you alway, even unto the end of ie world." (Matt. 28:20.) Man, with ie aid of God, can do anything that ;od wills to be done. "If God be for s, who can be against us?" (Rom. :31.) "In all these things we are more ian conquerors through him that ved us." (Rom. 8:37.)

There is a case in the Old Testament iat is somewhat parallel to ours. 'hen the children of Israel were wanering in the wilderness, after successilly leaving the bondage of Egypt, :oses sent out twelve spies to look ver and evaluate the promised land. he spies spent forty days exploring ie land's fertility, after which they reirned to Moses with the report that ie land surely did flow with milk and oney. Caleb (speaking for himself and oshua) said, "Let us go up at once, id possess it; for we are well able to vercome it." (Num. 13:30.) They are irallel to a few among us who say at the gospel can be preached to the hole world in our generation. But the her ten in fear reported, "We be not le to go up against the people; for ey are stronger than we." (Num. :31.) They had seen the sons of nak, the giants in the land, and by scounting the help of God they ghtly observed, "We were in our own ght as grasshoppers, and so were we their sight." (Num. 13:33.) They e parallel to those among us who say at our cause is good but that we do t have the strength (the manpower d equipment) to attempt the task— must wait on generations yet unrn to do what we have been commissioned to do. The former, as Joshua and Caleb, see what they can do with God's help; the latter, as with the ten, see only what they can do alone.

Now looking at the task before us again, will we be as the ten spies, afraid of the giants in the land, or as Joshua and Caleb, who saw what could be done with the help of God? Our attitude here will determine whether we will remain in our present state for another generation or go on and proclaim the gospel to all who are lost. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.) The harvest is there waiting to be reaped, but will we reap it or will we leave it for Satan and his infernal forces?

MAN'S GREATEST NEED

What is our greatest need? Is it better homes, good jobs, more money, better time-saving gadgets, higher education, more and stricter laws, less government and more freedom, etc. All these have their merit and are needed to some degree in our complex society, but when they are weighed on the balances with our greatest need they are all infinitesimally insignificant. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) There are some things we call necessities of life, food, clothing, and shelter. They are necessary because they are imperative to sustain physical life. But they are not our greatest need—man's greatest need does not pertain to his physical being as such. There is something far more vital and valuable than life itself.

Man's greatest need is the salvation of his soul from sin. Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) The whole world (this could well mean the whole universe), and all that therein is, cannot recompense for the loss of one soul, regardless of who that soul may be. Nothing is therefore more vital or more needed than to save the soul. Those who neglect this waste their life and are making the worst possible mistake—there is absolutely nothing to give in exchange for the soul; those who use this life to save their soul, though they may fail in everything else, have succeeded in the only thing that really matters when eternity is considered. Thus the aim of every man should be to save his soul. This is his greatest need—it is the whole of life, the purpose of living.

CHRIST AND ONE MAN

We have long believed and taught that a Christian or a church can do anything Christ wants that individual or church to do. If the Lord wants it done, His people can do it with His help. The Lord does not give impossible tasks. Someone has summed this idea up by saying, "One man and God makes a majority." One man or one church with Christ can do all that God wants that one man or church to do, regardless of how vast or how insignificant the undertaking may seem. "A dewdrop does the will of God as much as a thunderstorm."

We once read something that illustrates this point. It was said that Paganini, the great violinist, was performing one night in Paris before a huge audience when one of the strings on his violin suddenly broke. The audience was disappointed but Paganini put the instrument to his chin and continued to play. Soon another string broke. The audience sighed deeply. But again Paganini played on. Then the unusual happened: a third string broke. This time the audience was grieved almost to the point of madness. But the great musician was not disturbed. Holding his instrument in such a way so all could see it, he stepped quietly to the front of the stage and said, "Ladies and Gentlemen, one string and Paganini." He then proceeded to produce from the one string such music as the audience had never before heard. When he had finished the applause was thunderous, women wept for joy and men shouted at the top of their voice. They had just seen what a master could do with one string—he had turned disaster into victory.

And so it can be with Christ and one man. He can take one man, who is totally committed to Him, and work whatever needs to be done through that person. If anyone doubts this, let him consider the life and work of Paul, the apostle. After his conversion from the Jews' religion, he changed the whole course of history—he was willing to take the world and all its philosophy on single-handedly if necessary. Nothing could stop him from carrying out the Great Commission, which he accepted as his mission. He went about spreading Christianity all over the ancient world. But he was quick to let all know that in and of himself he was nothing. His power came from being a laborer together with God (1 Cor. 3:9). Near the end of his life he was able to say, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) After considering what Christ worked through him, one would be foolish to doubt it.

Christ and one man! Who can limit or measure their combined strength?

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One Woman's Views

Sarah Key, Chester, S.C.

The Lord does **not** give Christians impossible rules by which to live . . . and He **will** pass sentence on: (a) every thought of our hearts, (b) every word of our lips, and (c) every act we commit during our life on this earth. He will not accept excuses, (even ignorance); or be deceived by "pretended" love when the time comes for us to answer why we did not love a brother or sister in the body of Christ! 1 John 4:21: "And this commandment have we from him, that he who loveth God love his brother also." (And sisters, too, ladies.) Why do Christians find this so hard to do at times? Because they have not grown to the plane of perfection we should all be seeking to attain.

The Lord's body is bound together only by love. It is true that many planes must be conquered before one reaches the plane of Christian perfection. In any congregation there will naturally be some more and some less knowledgeable and understanding than others. These various planes must not be mistaken by the unlearned as being equivalent to what we call **social levels** in the world. Each step taken upward, toward perfection, is gained by greater knowledge, better understanding, and deeper love than that found on the previous plane. But, unlike the world, the higher the plane of Christianity, the humbler the servant becomes. The aged elder, among the men has surely attained to the plane closest to perfection in the church. And among the women, the aged gentlewoman who never stopped seeking and learning and in turn, teaching and sharing in love will be the counterpart to the elder.

Now, loving your brothers and sisters in the Lord is an absolute prerequisite to this kind of growth. Not "tolerating," or "eating with," or "visiting," or "inviting into one's home," or "asking about one's health," . . . but **loving!** These other things are obvious outward evidences of real love; but they may also be entered into and practiced by the unloving toward the unloved as well. In such cases, of course, few are actually deceived and no duty has been discharged as a result.

What hinders love? What do we find more tempting than the desire to grow properly toward perfection? Consider if any of the following traits began to show from within any member, on any plane of growth: 1. pride, 2. competitive attitudes, 3. comparison of worldly things, 4. self-esteem, 5. suspicion, 6. fear, 7. lack of understanding, 8. jealousy, 9. envy, 10. glory-seeking, 11. carelessness, 12. unconcern and 13. ignorance.

There are others too, perhaps; but these seem to be in greatest evidence. When pride shows its face on one side jealousy flares up on the other; suspicion enters; competition begins; lack of understanding reigns and unconcern sits haughtily by. If all the traits were personified what kind of entertainment might the devil enjoy at a live performance? And especially if he knew he had stolen the players from their rightful manager! Well, that is precisely what happens every time we fall into any of the above traps! And some who began as pure babes in Christ may just well lose their souls because they were tempted into not loving each other!

What is the answer? 1. the proud must find humility. 2. competition must stop! 3. worldly things must become of no consequence (social positions, possessions, diction, etc.), 4. suspicion, fear, jealousy, and envy must be overcome. 5. unconcern and ignor-

(Continued on page 7)

Why Be Baptized

Johnny R. Melton, Union, S.C.

The question, "Why be baptized?" has been often raised. In response many Christians and even preachers of the Gospel have answered "I do not know, except that God said do it, and we ought to do what God said. You know God could have chosen any way He wanted to save man and He chose baptism. Therefore, we ought not to question God, even though it may be contrary to our own reasoning and logic." Even though this answer urges compliance with God's will, it is inadequate and offers a false view of baptism.

God is the author of peace and not confusion (1 Cor. 14:33). Therefore, God cannot act in a manner contrary to reason. There is no commandment in God's Word which is antagonistic to reason and logic. To enjoin an individual to be baptized, even though he does not know why (and may never know) is to have him take a "blind leap of faith." The doctrine that reason can carry us only so far in our quest for God and at some point we must abandon reason and "leap into the dark by faith" is taught by Soren Kierkegaard, not Jesus.

God always does what is best. This world is the best possible world for its purpose. That purpose being to serve as a "vale of soul-making" (i.e., a place for man to develop his life either in agreement with or contrary to God's laws). The plan of salvation outlined in the New Testament is the best plan for its purpose. That purpose being to bring man into a covenant relationship with God (which results in the saving of his soul). Faith, repentance, confession, and baptism were not selected at random out of a number of equally good possibilities. Rather, they constitute the best and therefore the only plan God could choose.

In conversion, a man must believe First, he must believe that "God is an that He is a rewarder of them that diligently seek him." (Heb. 11:6). Second, he must believe that Jesus is th Son of God and that salvation is dependent upon Him and His commandments (Matt. 7:21). A man who believes in Jesus as the Son of God wil (not might) obey His commands. Repentance of past sins is commande (Luke 13:3). Repentance is a turnin away from sin . . . a **death** to sin. It i also a turning to righteousness . . . **resurrection** to righteousness. Withou the turning to righteousness, repentance is not complete. Confession o our faith is also commanded. (Matt 10:32). We confess Jesus as Lord o our lives with our mouths (Rom 10:10) and by submission of our live to His will. Baptism is a commandment and is closely associated with repentance. (Acts 2:38). Since repentance involves a death and a resurrection, a burial is implied. Baptism is burial and therefore finds a logica place in God's scheme of redemption As the "old man of sin" is put t death by repentance, he is buried i baptism and resurrected to "newnes of life" (Rom. 6:4). Jesus shed Hi blood to save man from his sins. Without coming in contact with the bloo of Jesus, cleansing of sin is impossible The blood of Jesus was shed in Hi death and therefore we must get int the death of Jesus to reach His blood The apostle Paul teaches that we ar "baptized into his death" (Rom. 6:3) Baptism is logically necessary to hav sins washed away by the blood of th Lamb.

Jesus was buried and resurrected. I is His resurrection which proves tha there will be a future resurrection (Cor. 15). Without His death and buria

(Continued on page 8

Love - Our Greatest Blessing

Roy Z. Kemp, Greensboro, N.C.

"He that loveth not knoweth not God: for God is love." (1 John 4:8.)

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:13.)

Since God is love, love is the greatest thing in our lives—our greatest blessing. And it shall abide forever. Faith and hope are necessary things, but they can end with fulfillment.

Love is the moving force that makes life great and good. It is the thing which makes for the more abundant life of which Jesus speaks. Whoever lives in the love of God and Christ is a truly spiritual person.

Love is a great taskmaster. One must love, to obey—but one can obey without loving. Love is not something which is new to God's people, but it is something that can constantly take on newer meanings. We must speak truth in love. To speak of love does not make for love; love is love only when it is practiced.

Because man is human and not divine, he is not able to fully comprehend such a lofty truth as God giving His only begotten Son as an example of perfect love. Man is only able to see with awe and humility, gratitude and thankfulness, at this greatest of all wonders.

It is only with the help of the Holy Spirit that we can accept this truth, learn to appreciate it more and more, and make it the beginning and ending of our every thought and action. The true meaning of the word of God can be discovered only in the light of the love of God for us, revealed in His Son Jesus Christ.

The greatest civilizing and refining agency is true Christian love. Its effects are powerful and wonderful. Love is greater than any other blessing given by God to man, because it dwells on good rather than evil.

True love is natural, wholesome, kind, generous, patient, understanding. Love keeps us from being selfish, proud, vain, arrogant and unkind.

"Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10.)

God cannot be neutral to any form of lovelessness. The Bible speaks of God's displeasure with those who reject His love; it refers to God's "wrath," His "condemnation," and His "judgment." Sin is rebellion against God, a denial of His absolute authority, of His will, and of His love.

Men are condemned by God not only for their sins—He will forgive these—but also for their refusal to accept His love, their unbelief, their denial of Him.

Christians are a happy people because God sent His Son into the world as a Saviour from sin. It is through Christ that God took away the despair of sin and the fear of death. Should not our hearts be filled with joy and gladness and great love for God because of His great gift to us?

ONE WOMAN'S VIEWS

. . . from page 5

ance in the Lord must be replaced by knowledge and understanding. 6. we must learn to esteem our brothers and sisters as better than ourselves. We must love the members of the Lord's own body.

The first place to begin is in the closet of our hearts. Let us purge our small, mean intents and then reach out to those who have been unloved by us. Can you do it? If you can, if you will, you may take one giant step upward toward the highest plane of all . . . perfection!

The Joy Of Knowing

Harvey Smith, Greensboro, N.C.

When we have trials and things seem to stand in our way, think of the Apostle Paul and the things he had to overcome, his slow way of travel—by walking or by ship—carrying the gospel of Christ to the then known world.

Paul's ability to meet triumphantly the trials of life, such as shipwrecks, prison cells, stoning, cruel mocking, and all the schemes to ruin his life, his sickness and the frequent perils he faced day and night. Yet he was basically content and always sounded a triumphant note of praise and victory.

So, in looking for his secret of a happy life, we find that it was by his faith in Jesus Christ. In his second epistle to young Timothy, Paul wrote: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

Paul did not ask to be glorified for himself, only to do God's will at any cost; that is what gave him heart and peace. His statement to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1) is a great lesson in patience.

We are to be patient in all tribulations, for God loves us as He did Paul. So, rejoice in hope, be instant in prayer, for He is working for our good if we love Him. The Spirit comes to us through faith in and obedience to the Son. Take heart, then. Try, as did Paul, to serve God with all your means, to help others, and live from day to day in such a way that when you pray, your prayers will be for others; then you will be victorious.

Serve others more than self; practice self-denial, self-control, and self-discipline. The trial of your faith will be more precious than gold. Though it be tried with fire, it might be found unto praise and honor and glory at the revelation of Jesus Christ. (Cf. 2 Pet. 1:7.)

In the fifteenth chapter of I Corinthians, Paul's strongest language was used. He states that without the hope of resurrection there would be no need for the existence of Christianity. The resurrection from the dead was a fact attested to by witnesses who had witnessed, who had seen Jesus alive after His resurrection. Paul, himself, had seen Him.

What happened on the road to Damascus was no hallucination. Jesus was there. The happiest thought in our life is to **know** that this experience teaches us that we will live on and on and this feeling is made sure in our hearts because Jesus arose from the dead and sits on the throne with His Father. He intercedes at this very moment for us; that we, too, will rise and sit around the throne with God. There is great joy in this knowledge!

WHY BE BAPTIZED?

. . . from page 6

He could not have been resurrected. Repentance and baptism symbolize the death, burial and resurrection of Jesus and gives the Christian promise of a future resurrection to eternal life.

Baptism is not only necessary to becoming a Christian and thus inheriting eternal life, it is also logical and in complete harmony with reason. Let us never compromise the importance of baptism in a man's salvation. Let us always offer a logical explanation for what we do in religion. God's Word will never have us practicing absurdity.

C.W. Bradley Receives Alumnus Award

Bill Flat, Memphis, Tenn.

(Editor's note: C.W. Bradley spent 18 vital years preaching in the Carolinas, and no man who has ever lived and worked in these two states has made a greater impact on the Lord's church. He is loved from the mountains to the shores, from border to border. Many are in the kingdom of God because of his work, devotion, and understanding. His work lives on, even though he has presently chosen to work in another field. In our judgment Harding Graduate School has never had a more distinguished alumnus than C.W. Bradley, and we congratulate it on its wise choice. It reflects the good judgment of the school. And we are sure that readers of **Carolina Christian** will welcome with great delight the following article.)

In presenting the Alumnus of the Year Award, Dean Harold Hazelip said, "Harding Graduate School does not award the honorary doctorate. The nearest thing to this award we have is the Alumnus of the Year Award. We try to choose a man for this award who represents what we are trying to do at Harding. I know of no person who does this better than the 1974 Alumnus of the Year, C.W. Bradley."

The plaque given by Dr. Hazelip to the honored recipient read: **Alumnus of the Year Award, presented to C.W. Bradley: A faithful Christian, an effective leader, a supporter of Harding, a minister of Christ, by the Harding Graduate School of Religion, April 4, 1974.**

Brother Bradley, born in Trenton, Tennessee, married the former Roberta Bandon. They are the parents of three children, Susan, Patti, and Jimmy.

After graduating from high school, David Lipscomb College was C.W.'s next stop. He graduated from Lipscomb's two-year program in 1942, and received his B.A. degree from Harding in 1944. In 1970, he was awarded the Master of Arts degree in New Testament by the Harding Graduate School of Religion in Memphis.

C.W. was offered a football scholarship to attend a state university but turned it down in order to attend Lipscomb. Even after borrowing money and working as much as he could, there were times when he thought he would have to drop out of school. He gives Brother E.H. Ijams much credit for encouraging him to stay during these difficult years.

Before moving to Memphis in 1963, Brother Bradley did local work in Syracuse, New York, and in Rockingham, Statesville, and Winston-Salem, North Carolina. In Memphis, he has worked as minister with the Whitehaven and Wooddale churches. Elders representing both of these congregations were present for the award presentation. Smith Howell, Whitehaven, said that they treasured their association with C.W., that he did a great work at Whitehaven. John Thomas and R.M. Marsh, Wooddale elders, expressed delight that Brother Bradley is presently working with them. They described him as "a man of God, a real minister of Christ, a man loved by all."

There were times of hardship for the Bradleys on the mission field. Financial support was sometimes low. The church was numerically small. Conversions were not always possible without long hours of prayer and labor. All of this, to the Bradleys, is considered to be a necessary part of their service to the Lord.

After thirty years of preaching the gospel, Brother Bradley says, "If I had it to do all over again, I would become a gospel preacher and go into local

(Continued on page 13)

A Beautiful Church

Lewis Savage, Henderson, N.C.

"Your church is just beautiful!" These words are usually spoken by our denominational friends and neighbors when they visit us in worship services and Bible school classes. We impress them with our colored carpets, many shades of flickering lights, painted Jordans, padded pews and mile-high drapes; with our beautiful array of material possessions. We ourselves, members of His body, the church, have also found much pleasure and comfort by becoming imbedded in this paradise of delightful surroundings. We may wish to ask: have we, as did Israel of old, found ourselves "at ease in Zion, trusting in the mountain of Samaria," instead of the Christ who bought us? (Amos 6:1; 1 Pet. 1:18-19.)

Yet, no one, in my opinion, should be opposed to things beautiful and pleasant, even those found in church buildings. Only the chronic complainer, who never looks at the rose because of the mud hole—who does not see the blue sky because of the clouds, would care to live in a world of ugliness. Thus, we are not opposing modest beauty nor taking issue with relaxing atmospheres. But we believe, surely we do, that there are things, many things, more beautiful than the church building. It is this beauty, Christian beauty, that must be seen by those who visit us. This should be seen and heard in the prayers that are prayed; in the songs sung; in the sermon preached. The Lord's supper should be meaningful. The whole of the worship service should be beautiful. Let unity abound. Let the cup of hospitality and love run over. If our friends are won to Christ, truly won, it will be, to a great extent, because of what they see in our lives and hear from our lips, not beautiful buildings.

Yes, let the church be beautiful! But let us be sure that we know, and that our friends know, just exactly what the church is. Let it be known that the church is composed of people: the rich and poor, all colors and races, unlearned and the educated, doctors, lawyers, and the paper route boy. Let it be said that these are beautiful regardless of where they worship God and study His law; whether it be in a rented hall, under a tree on top of a mountain, a cave in the valley or on the banks of a river. Let people say, the Lord's church is beautiful because it is made up with beautiful people, those who care and are determined to put God first in their lives.

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What Bible Study Will Do For You

John Waddey, Knoxville, Tenn.

A good salesman helps his prospect to see the value his product will mean to him. Once this benefit is established, the closing of the sale is fairly easy. To get more people studying God's Word we need to show the immediate personal advantages the student will receive. Wilbur Smith[1] has set forth seven important things Bible Study will do for one:

I. It Discovers and Convicts us of Sin. Before a sick person can be helped, his condition must be diagnosed: whatever is causing the trouble must be removed, a wholesome diet must be followed and suitable exercise must be engaged in. The same is true of moral and spiritual ills. The word of God is the "discerner of the thoughts and intents of our hearts," (Heb. 4:12.) Again the Word of God is like a mirror, reflecting the true nature and condition of our soul (James 1:23-24).

John Calvin wrote: "No human writings, however sacredly composed, are at all capable of affecting us in a similar way. Read Demosthenes, Cireo, read Plato or Aristotle, or any other of that class. You will, I admit, feel wonderfully allured, pleased, moved, enchanted, but turn from them to the reading of the Sacred Volume, and whether or not it will so affect you, so pierce your heart, so work its way into your very marrow . . . making it manifest that in the Sacred Volume there is a truth Divine, something that makes it superior to all the gifts and graces attainable by man." **(Institutes of the Christian Religion.)**

II. It Cleanses us from the Pollution of Sin. The Psalmist asked and answered a universal question: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." (119:9.) Jesus assured His disciples "now are ye clean through the Word which I have spoken unto you." (John 15:3.) Izaak Walton penned these truth-filled words of eulogy to the Word of God: "Every hour I read you kills a sin, or lets a virtue in to fight against it."

III. Bible Study Imparts Strength to the Soul. As food provides strength for the physical man, the spiritual man receives his strength from the Word. The Scriptures are milk for the babe and meat for the full-grown. (Heb. 5:12-14). But we must eat them (Jer. 15:16).

" . . . If you want to be strong, let Scripture truth occupy and fill and be always present to your mind. There are powers to rule and to direct all conduct, motive powers of the strongest character in these great truths of God's revelation." Alexander Maclaren.

IV. Scripture Study Instructs Us As to What We are to Do. The wise man whose house stood the stormy test had heard the word of God and had done it (Matt. 7:24-27). God's ways are not man's ways (Isa. 55:8-9). Had God not revealed His will to us, we would never have known what we should do to please Him.

V. A Sword for Victory over Sinful Temptations is provided by study of God's Word (Eph. 6:17). This is the Christian's only offensive weapon. When the Lord was tempted by Satan, the Sword of the Spirit drove Satan back in every assault (Matt. 4:1-11). Psalm 119:11 says, "Thy Word have I hid in my heart that I might not sin against thee."

VI. Our Lives Are Made Fruitful by Bible Study. The man who delights in the law of the Lord and meditates therein day and night is like an evergreen tree, planted by a water stream that bears fruit and prospers (Ps.

(Continued on page 13)

Forgiven Of Little Or Much?

One of the most pressing problems facing every church that has been established for any length of time is delinquency among its members. In some places the number of unfaithful far exceeds the faithful. And the larger a church gets the larger its army of unfaithful grows. It is said that the church loses half of all new converts the first year and one-half of the remaining in seven years. If this is true (and our experience has taught us not to question it), at least three-fourths of all who are supposed to be converted are lost to the cause of Christ. "The faithful few" have often tried everything they know to restore them, but have largely failed. And when they fail they (and others) usually vent their frustrations on the church, saying that it has not done its duty, it has not provided the means for proper spiritual growth, its members have not visited enough, etc. Some of these indictments are doubtless true, but it seems to us that it is putting the blame in the wrong place. It is making the church responsible for the individual's sin, indifference, and lack of concern for his own soul and for the souls of others. We have therefore forgotten to preach repentance to the negligent. This is the same as making society responsible for criminals. The individual sinner must be shown the error of his way.

What is the real cause of unfaithfulness? There may be many factors involved, but we think Jesus gave the major one in a parable spoken to a Pharisee by the name of Simon. Jesus had gone into Simon's house for a meal. While there a sinful woman entered the house and washed His feet with her tears and wiped them with the hair of her head. To further demonstrate her love, she kissed His feet and anointed them with a box of alabaster ointment. Simon, who had done none of these things, was critical of Jesus for permitting this sinful woman to touch Him. Jesus then spoke the parable to Simon. "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." (Luke 7:41-48.) Notice with care the expression, "But to whom little is forgiven, the same loveth little." There is the solution to the problem of unfaithfulness. The delinquents have never been (or at least are not now) convinced that the Lord has forgiven them of many and great sins. Hence, they love Him little. They may have all kinds of excuses, but the real problem is lack of love—and that lack of love stems from the fact that they have failed to see or appreciate what the Lord has done for them.

Now it is true that this lack of love may stem from improper teaching. For the most part, we no longer teach "sin, damnation, and hell." We have a sweet little message on the beauties of Christianity (which we should have) and the goodness of man (which we should not have if it leads one to the conclusion that he is something more than a sinner) instead of the ugliness of sin. We try to win friends and influence people instead of teaching them to repent. When they "respond" and "obey the gospel" they do so, not because they feel that they are great sinners needing salvation, but to confirm their goodness and to be accepted by the group. In their view they were already good people and could enter the family of God without much change—in fact, in their thinking, God was fortunate to get such good people. Hence, they were not convicted of sin and the Lord (by their own consent) never had to forgive them of much. They love little because (in their own eyes) they were forgiven little.

What then is the solution? There is but one, and that is to return to preaching the Bible doctrine of sin and forgiveness—convince people that they are great sinners in the eyes of God, that they must depend on Him for salvation, and that salvation is snatching them from the very pit of hell. John R. Rice tells the following little story that might help us here: "An old Indian chief constantly spoke of the Lord Jesus and what He meant to him. 'Why do you talk so much about Jesus?' asked a friend. The old chief did not reply, but slowly, deliberately gathered some sticks and bits of grass. He made a circle of them. In the circle he placed a caterpillar. Still silent, he struck a match and lit the sticks and bits of grass. They watched the caterpillar. As the fire caught around the circle, the trapped caterpillar began to crawl around rapidly, seeking a way of escape. As the fire advanced, the helpless caterpillar raised its head as high as it could. If the creature could have spoken, it would have said, 'My help can come only from above.' Then the old chief stooped down. He extended his finger to the caterpillar which crawled up his finger to safety. 'That,' said the old chief glowingly, 'was what the Lord Jesus did for me! I was lost in sin. My condition was hopeless. I was trapped. Then the Lord Jesus stooped down, and in love and mercy He drew me out of the "horrible pit" of sin and shame. How can I help but love Him and talk of His wondrous love and care?' " Now think of that: after the Lord has saved us, how could we leap back into the ring of fire? He to whom much is forgiven, loves much; he to whom little is forgiven, loves little.

C.W. BRADLEY . . . from page 9

church work. The joys far exceed the disappointments. The need is great."

Brother Bradley expressed appreciation for his training at all the schools he attended. He said, "My study at the Graduate School gave me information and insights into Scripture which I use every day in my ministry. I recommend the School very highly as a training place for preachers and teachers of the gospel.

WHAT BIBLE STUDY WILL DO FOR YOU . . . from page 11

1:1-3). God promises Joshua that meditation upon God's Word and obedience thereto would bring prosperity and success (1:8-9).

VII. It Gives Us Power in Prayer. Jesus promised, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

Surely no more profitable pursuit is available to man with benefits immediately available and accruing even into eternity. Search the Scriptures.

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[1] Smith, Wilbur, M. **Profitable Bible Study,** Natick, Mass. W.A. Wilde Co., 1963.

"If you feel you have no faults—that makes another one."

Applications Now Being Accepted

Mr. and Mrs. Leonard Ray Jacobs have now moved into the Palmer Cottage to assume their duties as houseparents. As you know, the children's home had difficulty finding suitable people to serve as houseparents. We count the home very fortunate indeed to have secured the services of Mr. and Mrs. Jacobs for this important work. They have had a number of years experience in caring for foster children for the North Carolina Department of Social Services. This experience will put them in a good position to care for the children who are soon to be entrusted to them at the children's home.

Now that houseparents have been secured, we are in a position to accept applications from children needing a home. One application has already been requested. The home is now in readiness to accept several additional children. We would like for our readers to be watchful in their communities for children who need a home. When you learn of such a child, please contact us immediately. You may write: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, South Carolina 29150. Better yet, telephone us collect at (803) 775-2954. We would like to fill the Palmer Cottage with children as soon as possible as this is the purpose for which the cottage was built; that is, to care for needy children. Please let us hear from you immediately if you know of children who need a home.

We are also very happy to report that Mr. and Mrs. Chilton, houseparents in the Sewell Cottage, have agreed to stay with the home for at least another year. The Chilton's are doing a truly outstanding job as houseparents. We are exceedingly pleased that their circumstances will allow them to con tinue with the home for at least an other year.

As you know, we have had difficul ty securing suitable houseparents. I order to avoid this difficulty in the fu ture, we have started looking for back up houseparents. We are in touch wit one very promising couple. This cou ple will visit the home the first o June. The backup houseparents woul live in Sumter and be ready to mov into the home when the next vacanc occurs. In the meanwhile, they woul be able to keep additional children fo the Southeastern Children's Home i their residence.

Contributions for the month jus ended were unusually good. All o those connected with the home ar deeply grateful to those who so faith fully support this work. Donation may be mailed to: Mr. Hugh L. Palm er, Treasurer, Southeastern Children Home, Inc., 75 Nash Street, Sumte South Carolina 29150.

"He who provides for this life, b takes no care for eternity, is wise for moment, but a fool forever."

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: SPAIN—An unusual conversion has been reported in Spain, according to Juan Monroy, **Herald of Truth** radio speaker in Spain. Brother Monroy stated on Feb. 3, 1974, that a young man who is a member of the Spanish Dictator's police guard was baptized. This seems to be a major breakthrough since the Catholic church strongly influences the beliefs of government employees. Monroy reports that this new convert remains very strong in the faith.

SYDNEY, Australia—Jim Waldron reports challenging an atheist with a large following to a public debate. Charlie King has spoken for the last 12 years in a park and began recently to lambast the faith of our Lord. In the debate, each man spoke for two alternating 15-minute periods. Waldron successfully defended the faith and was later given time to answer questions for an hour and twenty minutes.

SAO PAULO, Brazil—Drugs, Catholicism, and Spiritualism were the ways through which Walter Lapa tried to find meaning to his life. Ten years ago, Walter read a tract containing the truth and was baptized into Christ. During this time he has been a dynamic force for Christ and is now functioning as teacher and personal evangelism director for the church, reports Teston Gilpatrick.

MEXICO—Harris L. Goodwin reports that preachers in Mexico (as well as many other countries) are having grave financial difficulties. Mexico reportedly has a Social Security system giving free medical and dental care as well as other benefits to most Mexicans but not to preachers. When the government ordered wage increases of 20% and another of 15% recently, preachers did not benefit from this. Many other benefits are available to most citizens, but not preachers. The right to vote is even denied them. One preacher reportedly offered his own children for adoption to an American couple because he cannot afford to properly care for them or educate them. Even doctor care is often unavailable to a preacher's family. Goodwin further reports that many American churches supporting Mexican preachers have not increased their support in years while the living costs in Mexico have sky rocketed.

POONA, India—Charles F. Scott of Olney, Maryland reports 2,079 baptisms on a recent campaign to India involving 21 preachers from the states. Sixty-three denominational preachers were among the converts, along with one Hindu monk.

ON THE HOME FRONT: DALLAS, Tex.—Since 1956 the trust fund of Mr. and Mrs. R.S. Bell of Dallas has been giving money to churches to assist in preaching the gospel around the world. Eleven countries of the world and nineteen states have been influenced for Christ through financial support from the Bell trust fund. Also, nine Bible chairs in state colleges have been supported, all because two Christians believe, "It is more blessed to give than to receive."

PONTIAC, Michigan—Nolan Crawford, director of the International School of Evangelism, reports the northern one-fourth of our nation from Minnesota to the New England states holds one-half of our nation's people. Here you will find four out of five (nine out of 12) of the nation's largest cities. While there is one for one as many souls here as in the rest of the country, there is only one-eighteenth as many churches.

LOS ANGELES, Calif.—William Reeves reports that Stephen and

(Continued on page 18)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Fairfield, N.C.

JESSE CONDRA, Reporting: First Colony Farms, Route 1, Box 130, Creswell, N.C. 27928 (phone 919-797-4843) are in need of the following employees: Dragline and backhoe operators, bulldozer operators, farmers—men capable of operating Steigers planters and harvesting with large combines, men capable of operating a track press, hog managers and helpers, cow-calf operation—herdsmen, construction people, mechanics, grain elevator operator with experience, computer programmer, and loggers. We would like for faithful members of the church to look into these possibilities and locate in this area and help in firmly establishing the church here.

High Point, N.C.

JIM STUTTS, Reporting: The Lord has blessed us with the greatest weeks of my ministry since my coming here nearly six years ago. Our first bus began running three weeks ago (April 28). We filled the bus with the first run and have done so nearly every service since that time. In fact, one Sunday we had over 90 on one bus! Our highest attendance since beginning busing has been 184 compared to our usual of between 100 and 125. We have broken every attendance record at every service. We now are faced with the problem of inadequate classroom space. We have received a letter of commendation from the High Point Housing Authority encouraging us to go into other areas of the city with such a work. Next, we plan to get our second bus route running. It makes us wonder if the Lord will forgive us for overlooking such a powerful tool as the bus for so long!

Kannapolis, N.C.

WILSON BURTON, Reporting: The youth rally of May 3, 4, 5 at Kannapolis has proved very successful. Plans were started in January as committees were appointed and efforts were made to secure adequate people to make this a successful effort. Clif Davis of Winston-Salem conducted the singing and served as one of the discussion group leaders. Richard Pectol, minister at South Fork, Randal Burton, Education Director at West 7th Street, Columbia, Tenn., Ronnie Norman of Columbia, Tenn., Melinda Campbell and George Kesler of Kannapolis, and Mike Seamon of Mocksville also served as group discussion leaders.

Featured speaker was Randal Burton. Randal has worked with young people since graduation from David Lipscomb College. He was elected first International Collegiate Civitan President. He serves as Scout Master and spends much time at the Tennessee Orphan Home. He did a fine job of presenting appropriate lessons and assisting in the singing and recreational periods. Ronnie Norman, a rising senior, spoke to the group Saturday morning. Ronnie is planning to preach and is well on the way to becoming a success in this effort as was evidenced by his sermon at Kannapolis.

The ladies of the congregation prepared and served three meals for the group. Attendance for the rally was very good with 90 present Friday night, 95 Saturday, and 104 Sunday morning. The young people came from 16 different congregations. We feel the weekend was very successful: three responded to the invitation while at Kannapolis. The rally also gave the local members an opportunity to work towards a common goal and to give something special to the youth of the church.

Greensboro, N.C.

ROY KEMP, Reporting: Gordon Van Steenberg, minister at Wendover

Avenue Church of Christ for two years and eight months, has moved to Coral Springs, Fla. His final sermon was preached on Sunday, May 12. Beginning Sunday, June 16, Boyd L. Cribb, Jr. will become the new minister.

A native of Charlotte, Brother Cribb graduated from East Mecklenburg High School in Charlotte and received his degree from Freed-Hardeman College, Henderson, Tenn. He has preached in Alabama, Tennessee, and South Carolina, and comes to Wendover Avenue Church from Orangeburg, S.C. He is looking forward to his first work in his home state, and states that he is impressed with the Wendover congregation and with the city of Greensboro. He expects to enjoy his work here. Married to the former Jean Rollins, of Oak Ridge, Tenn., Brother Cribb is the father of two children, Phyllis Marie and Rebecca Lynn, seven and three, respectively.

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Charlotte, N.C.

JURRY G. HURT, Reporting: We feel that the church here is moving forward. There have been ten baptisms and four restorations during our first six months with the church.

Last week we rejoiced in the baptism of Charles Clark who at the time was preaching for the Dilworth Baptist Church. I am also studying with two more preachers from the "Southern Baptist" and feel that one of them will be baptized shortly. The other is close to us. Brother Clark is very effective in talking with them.

Charles will be moving to Montgomery, Ala. in September to work with Debney Phillips as an associate under the fine eldership there. He is available now for speaking engagements, and if any readers of **Carolina Christian** are interested, please write him in care of the Dilworth Church, P.O. Box 2720, Charlotte, N.C. Also he will be available for any studies that he might be of service in, especially with other Baptist preachers. Charles will be working some with Marvin Bryant in his ministry. He is of exceptional ability, has a great compassion for lost souls, and a love for the truth. I recommend him to the brotherhood to be used as an instrument to reach those lost in error.

Oh how I wish there were more hours in the day to serve the Lord's church!

SOUTH CAROLINA NEWS

Duncan, S.C.

HOWARD WINTERS, Reporting: The church in Duncan continues in its work about as usual. We had one of the best meetings in our history the last part of April. Sam Watts, from Greenwood, did some powerful and outstanding preaching. His sermons were true to the Book, fundamental and right to the point. We think he proved in this meeting that people are still hungry for the word of God, the book, chapter, and verse method of preaching that has been the hallmark of the restoration movement. (Incidentally, any church needing a good sound preacher for a meeting should consider Brother Watts. We need more of his kind of preaching to stem the tide of liberalism.) The average attendance for the meeting was 116 per service (this compares with about 80 for previous meetings). We had many visitors from the community and area churches supported us extremely well. One was baptized and three confessed wrongs. We recently purchased a bus and we are working to get a bus ministry underway, hopefully in June. The

Lord's work is an exciting challenge for those who seek to do His will.

Fiji Islands

ROBERT MARTIN, Reporting: We have now been here since September 1973 and are really enjoying our work. The responsibilities we have are many and the challenges are great. We have a Saturday Bible Training School in progress in Suva, the capital of Fiji, where the largest congregation is found. We have 10 students that we are training to preach the gospel. This is one of the encouraging aspects of our work. In the school we have farmers and villagers. The Saturday school is paying off because even the working man can attend. If the church in Fiji ever stands on its own (this is our aim) we must train the local people to do the work themselves. Today there are 16 congregations throughout Fiji compared to one 11 years ago; today there are 700 members scattered throughout Fiji as compared to about five in 1962; there are 14 men preaching Christ compared to about two in 1963, and 10 of these have started since we started our training program back in September. We have started a special one-week training effort each year where we call all the villagers in for Christian training; this is called A Christian Service Workshop. This worked so effectively the first time that we plan to have one or two each year with the villager and his training in mind. Since September 1973 we have had 60 baptisms among the village churches we are working with, and seven congregations have been started. Mary enjoys teaching ladies Bible classes here in the capital and out in the villages; she also has a training program among all the village churches we are working with, plus teaching children's classes herself. It would be hard for me to explain the thrill of working in a place like Fiji where the people are primitive and are receptive to the truth. But even where there are people obeying the gospel every week there are still problems. Problems such as Christians going to the witchdoctor, people baptized not being legally married, people trying to take advantage of you just because you are a white person, and many other problems that come with life in the Fiji Islands. One of the greatest challenges here is putting enough reading material in the people's hands; the people here spend much of their spare time doing two things: listening to the radio, and reading anything they can get their hands on. We have taken advantage of the second thing by having about 2,500 enrolled in our Bible Correspondence work, and also by distributing over 2,000 tracts each month. We are truly grateful to Brother Clare Annis of Oklahoma City for sending us about 20,000 tracts. This is continually a need and if you can help us you might be responsible for saving some lost soul in the Fiji Islands. We hope to distribute over 3,000 tracts each month starting in June of 1974. We are now trying to get radio time and we ask that you pray for this effort that it will be given. So much of the work here in Fiji is been done by the local people that the future here is truly bright. And just think, if it were not for that villager or farmer the gospel just might not be spread; truly it is these people that are the greatest in the Kingdom of God. Continue to pray for us as we continue to serve God in spreading the old Jerusalem gospel in the Fiji Islands.

BROTHERHOOD NEWS

. . . from page 15

Esther Ma are to soon begin the first mission work with Chinese Americans. Reeves reminds us that there are 1,000,000,000 Chinese in the world—mostly in Communist China. However, there are millions of them outside China and that about half the world's population will be Chinese in a few years.

FROM THE GOOD NEWS: "Ye are my friends, if ye do whatsoever I command you." —Jesus, Jno. 15:14.

EDITORIAL BOOK VIEWS

Preachers and Preaching, James P. Needham. Cogdill Foundation, P.O. Box 403, Marion, Ind. 46952. 172 pages. Cloth $3.95.

The author of this book shoots straight from the hips in his plain speaking style, but he hits the bull's eye. He deals frankly, plainly, and sincerely with some matters that are usually evaded by preachers as being too sensitive to deal with. There are 14 chapters dealing with such subjects as man-made qualifications for preachers, God's qualifications for preachers, man's and God's concepts of preachers' duty, church problems with preachers, preacher problems with churches, the moving game, preacheritis, etc. He says a good deal of sensible and Scriptural things about "preachers' pay." We have not read a book before that so forcefully focuses attention on both the problems and solutions of preachers and preaching. Every preacher, young and old, should read it . . . and so should every elder, deacon, and member of the Lord's church. It should, therefore, be in every library. Do not miss this one.

The Cogdill-Woods Debate, Roy E. Cogdill and Guy N. Woods. Cogdill Foundation. 389 pages. Cloth $3.50.

This discussion was held in Birmingham, Ala. at the Phillips High School auditorium on Nov. 18-23, 1957 between the two most representative men on each side of the orphan home-cooperation issues, Roy E. Cogdill and Guy N. Woods. It was conducted when the heat generated by the issues had reached a peak and when patience on both sides had worn extremely thin (although the debate itself was almost a model of decorum). The speeches were taken from tapes and are published exactly as delivered, neither side made corrections in the manuscripts. The first three nights Cogdill affirmed that it is contrary to the Scriptures for churches to contribute to orphan homes which are operated among us; the last three nights Woods affirmed that it is in harmony with the Scriptures for churches to cooperate as is done in such efforts as the Herald of Truth radio and TV programs. Both sides were pleased with the work done by the man representing them and we think both presented their views as well as it could have been done, making this one of the most outstanding works to come out of the controversy. And if we were asked to name the five most important and far-reaching debates published among those seeking to restore New Testament Christianity, this would most assuredly be on that list. Get it before it goes out of print.

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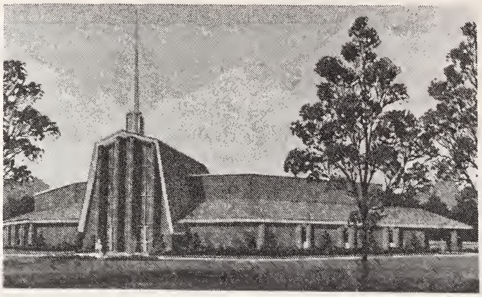

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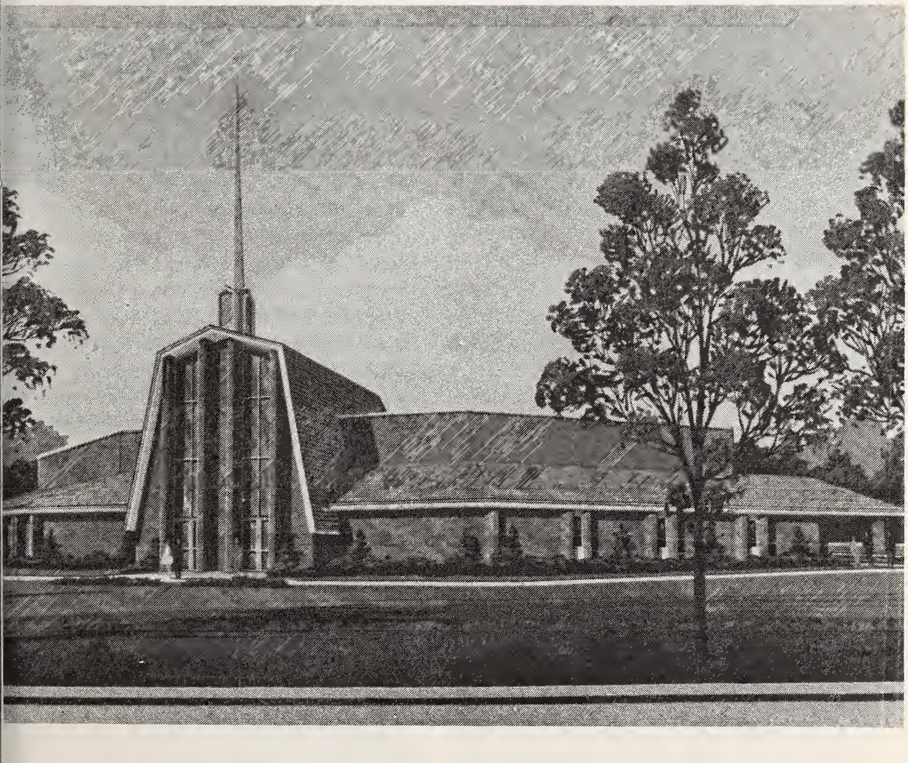

Linville Forest in Winston-Salem — See page 9

EDITORIALS

TWO MORE PREACHERS NEEDED

In last month's news section we carried an item in which Jerry Hurt reported the baptism of a Baptist preacher in Charlotte, N.C. Before we got the paper printed, a second note reached us stating, "Ray Starnes, another Baptist preacher I have been studying with for the past several months, was baptized last week by Charles Clark (the preacher mentioned in the news item last month)." Then before we could get the paper in the mail a third note came saying, "We have been studying with Donald Hartsell, who preached for the Mount Pleasant Baptist Church, and I baptized him last night (June 10) at Dillworth. He is 32-years-old and a great individual. Tears flowed from his eyes as he obeyed the gospel. He felt that he was like Cornelius." How much more exciting and thrilling can the Lord's work get? No wonder Jerry, a man of unbounded zeal, exclaimed in one of his letters, "We just praise God every day for this great brotherhood and want to share it with the whole world!" May God help more of us to feel that way.

HONORING GOD

Jesus said, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:22, 23.) This simply affirms that he who dishonors the Son (Christ) dishonors the Father (God). The converse of this must also be true: to honor the Son is to honor the Father. One cannot honor Christ without honoring God. Jesus said, "He that receiveth me receiveth him that sent me." (Matt 10:40.) God and Christ are so insepa rable that to honor the one is to hono the other and to reject the one is t reject the other. But the Bible teache that this principle applies to othe aspects of God's dealings with man a well. Luke quotes Jesus as saying "Whosoever shall receive this child i my name receiveth me: and whosoeve shall receive me receiveth him tha sent me: for he that is least among yo all, the same shall be great." (Luk 9:48.) We can therefore say that thos who honor the Bible (the word o God) honor God; those who dishono the Bible dishonor God. Those wh honor the church honor Christ (th Purchaser of the church); those wh dishonor the church dishonor Christ Those who honor Christian living (following Christ) honor the author o Christianity; those who dishono Christian living dishonor its author The Christian system is a unit. Our attitude toward any part thereof affect our attitude toward the whole. N man can honor God by rejectin Christ, and no one can accept Chris without honoring God. Nor can an man honor Christ by disrespecting th Bible, the church, or Christian living

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Howard Winters, Editor

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Honor to one is honor to the other, and vice versa.

SING TRUTHFULLY

Christians should sing what they mean and mean what they sing. They should never express anything but their true sentiments in song. And for the most part we are particular about the songs we sing, especially when it comes to false teachings. We have rejected from our song books many songs because there are hints (sometimes outright teaching) of denominationalism in them. This should be done—it is a commendable action. But in singing Scriptural songs do we always mean what we sing? When one sings, "We'll work till Jesus comes," and then refuses to lift his finger to advance the cause of Christ, do we have a right to doubt his singing? What about the one who sings, "All to Him I surrender," and then contributes less than two per cent of his income to advance the cause of Christ? Or what of him who sings, "My faith looks up to Thee," when his whole trust is in material things? Or the one who sings, "Give me the Bible," when he wants anything but the Bible? There are many others, such as "Where He leads me I will follow," "Ready to go or ready to stay," "Lead me to some soul today," etc. where the true sentiment may not be expressed.

We conclude therefore that Christians should take their singing more seriously, never expressing in song anything but their true sentiments and their sincere convictions. We read of a talented young singer who was asked to go on the operatic stage. She declined the offer with the words, "I cannot. I stand by every word I utter when I sing, and I feel that I must continue so. It is not only song with me—melodious sounds. It is the lesson inculcated: hope in the future, bright joys to come, the mercy of God. I would not sing a frivolous or deceiving word before an audience for all the money in the world." Neither should Christians.

DAYS OF GENESIS 1

All liberals, those religious unbelievers who accept the idea that man is a product of evolution rather than a creation of God, have trouble with the book of Genesis. It simply must be explained away, especially the first three chapters, before their unbelief can be credible in any sense. And one of the methods of explaining away these chapters is to attack the days of creation. They argue that they are six long epochs of time rather than six solar days such as we know. We think those who so argue are wrong, totally wrong. We believe the days in Genesis 1 are solar days, days with evening and morning, darkness and light. But to believe and express an opinion contrary to this does not bother us. The crucial point is **why** people believe and try to establish such conclusions.

There may be many motives for believing that the days of Genesis 1 are long epochs of time, but all that are known to us stem from a denial (or at least doubts) of the fact that Genesis is reliable history, that it relates facts just as they happened. Those who deny or question Genesis as a true historical document have such a poor and degraded concept of God that they cannot conceive of Him being able to make a vast universe in such a short period of time. They reason that the earth and all that therein is must have evolved (under His direction) over long periods of time. They do not take into account the fact that the Bible affirms elsewhere that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day . . . " (Ex. 20:11.) They thus try to twist the record to fit their theory—they try to change the Bible rather than change their belief. So it is not just the fact that some believe that the days of Genesis 1 are long epochs to which we object; it is **why** they believe it. All human theories which conflict with the Scriptures are held (at least by the informed) because the holder does not accept the Bible as the word of God. We conclude that all "long day" theories are believed because the Bible is either rejected or questioned. This is the point of danger.

NEW REVELATIONS

There are many different ways of rejecting the Bible as God's sole means of revealing His will to man today, and perhaps the most popular and the most deceptive is the claim of new revelation. Nearly every decade brings a fresh new flurry of such claims, each one new and almost totally different from all that have gone before. The most widespread such claims in our country is that of the Pentecostal movement, but there are many others, most of whom take the claim more seriously, such as Mormonism, Christian Scientist, Seventh Day Adventist, etc. But all such claims run contrary to plain Bible teaching. The Scriptures claim to be the only and the final revelation given to man by God. This claim is either true or false. If it is true (as we believe it is), there are no new revelations from God; if it is false (as we believe it is), the Bible itself is not a revelation from God—for no revelation from God can be false. An inspired man wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) "The faith" here means the system of faith, the gospel, the revelation of God's will to man. The expression "once delivered" means that the faith was delivered once and that for all time. The faith is not being continually or continuously delivered; it was delivered once and that forever.

Another passage that teaches in no uncertain terms that we now have the full and complete revelation says, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:3.) Peter here affirms that those to whom he wrote, Christians in the first century, had been given all things that pertain to life and godliness. But if there was something yet to be revealed, they did not have all things, and Peter was wrong. Thus if there were new revelations to be given in 1830, 1845, 1870, 1925 1950, or 1974, all those back of these dates did not have "all things." I there is anything yet to be revealed in the future, we today do not have al the revelation of God—do not have al things that pertain to life and godliness. Jude says that the faith has been once and for all delivered. Peter say that all things which pertain to life and godliness are revealed to us in that delivered faith. We must conclude, therefore, that the Bible contains all tha God reveals to man in the Christian age. All new revelations are thus nothing short of finite efforts to replace divine revelation with human wisdom

WE NEED LOVE

God made every man with an unquenchable need to love and to be loved. When Jesus said, "This is my commandment, That ye love one another as I have loved you" (John 15:12), He was simply instructing Hi disciples to fill each other's need in this matter of love. They were to complement each other. This is a vita aspect of New Testament Christianity for when this need goes unfulfilled life becomes meaningless and hardl worth living. To illustrate our point w lift the following from the March 2 issue of **Christian Standard**:

"From the front page of the Tamp Tribune recently came the horrifyin picture and story of a chase across th New York sky. Twenty-one-year-ol

(Continued on page 9

What Is A Miracle?

Olan Hicks, Huntersville, N.C.

God created man in the form He wanted him to be, gave him the powers He wanted him to have, and made him subject to the limitations God saw fit. Hebrews 2:6-18 tells about this. A major difference between God and man is the very fact of these limitations. Man is subject to them. God is not. God also created a place with the necessary features where such a being as man could live. There had to be a suitable atmosphere, a gravity force, water, light, warmth, etc. to accommodate man's limitations. And God put man there and the life style we know as "human" began.

Exactly how God applies His power in keeping all the features of this creation in place and properly controlled is not clearly revealed, only that He does. (2 Pet. 3:5-7.) It may be that just His spoken word causes it to happen and supplies the needed power. The account in Genesis 1 might suggest this. Or it might be that His spoken word directs other agents, such as angels, to apply power and control. Revelation 7:1 pictures four angels as "holding the four winds of the earth." Is it possible that in Joshua's time the "Sun stood still in the midst of the heavens for about a day" because angels stayed the rotation of the earth at a command of God?

Regardless of how God runs the universe, the point is that He does. That places God in a completely different category from man. Mankind has never known any other kind of existence apart from the limitations we have come to refer to as "nature." For this reason we have a tendency to misunderstand about God and to be a little confused as to what are "acts of God." Because some acts are more difficult for us than others, we might think the same is true of God. We tend to measure the value of a given achievement by how hard it is to accomplish. But since God is omnipotent, it would follow that one action for Him would be no more or less difficult than another. For this reason the idea of a "miracle" exists solely in contemplation of the limitations of man. From the vantage point of God, that of unlimited power, there would be no frame of reference in which to place the word "miracle." This word can only relate to the natural circumstance of man with its limitations, for the very meaning of the word itself involves the exceeding of those limits.

I believe most people today misunderstand the subject of miracles primarily at these two central points: 1. They are not clear on the definition as to exactly what a miracle is, and 2. They mistakenly think of "acts of God" only in the sense of miracles. It's a natural thing then, if one thinks of the execution of natural law as much less related to God than the miraculous, that the desire for nearness to God should become a desire for the miraculous. That would seem to be where God is to people making that mistake.

There are two words in the New Testament translated "miracle." In the original language they are "dunamis" and "semeion." The central thought in the first word is **power**, particularly an **act** of power. In fact, this word is translated 77 times in the King James Version with the word "power" and only eight times as "miracle." The leading idea in the second word, "semeion," is **sign** or demonstration. The KJV translates this word 51 times as "sign," and only 22 times as "miracle." So clearly the dominant idea in these words as they are used in the New Testament is the **demonstration** of a superior **power**. But superior to what? What is the point of reference? Why the power of man, of course. This superior power is not subject to the limitations common to man. This is strictly to accommodate man's understanding, for God is all powerful and has no limitations. He has therefore, no relative degrees of power.

Now this brings us to a very significant truth. It is one thing to instigate an act of great power. It is quite another to wait until after it happens and then lay claim to it, when actually one did not even know whether it was going to happen or not. The first is a demonstration of power and control; the second is a cover up for an absence of power or control.

The reason a demonstration of power is adequate as a "sign" is the fact that a true demonstration can only be performed by one who actually has the power. Initiating the action demonstrates his control of it. But claims, on the other hand, without demonstration, can be made by any sleight of hand artist, whether voodoo priest, witch, Satanist, Christian, or just plain magician. And the difference is that the false claimant must manipulate already existing incidents. He cannot just announce a miracle to be performed and then bring it to pass. He cannot create the incident, therefore he must usually make his claim after it happens, not before. Sometimes he may make some kind of "blanket" prediction ahead of time, in general terms, providing the situation is such as does not require him to furnish any guarantee of success. That is similar to predicting the weather. If you keep predicting rain long enough there is likely to come a day when you will be right. Back in a time when God was demonstrating His power with signs, He cautioned His people to recognize false, counterfeit claimants by this characteristic. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken but the prophet hath spoken it presumpteously: Thou shalt not be afraid of Him." (Deut. 18:22.) So God said that the inability of a prophet to declare a thing and then have it come to pass is evidence that he does not have access to the controlling power that could make it happen. So says the word of God and so agrees also common sense and logic.

But remarkable things do happen in our world all the time, and how shall we interpret them? Do all the remarkable acts of power qualify to be called "miracles" in the sense in which the Bible uses that term? What about the air supply with which we are provided? What about the rising of the sun in the sky? And what about recoveries from sicknesses and injuries, sometimes in a quite remarkable fashion? Who supplies the power behind these things and who controls whether they happen or not? And here is where most of us really adrift. We are very vague on what a miracle is. You see, all things happen by the power of God . . . whether "natural" or "supernatural," and they are all under His control. But when God supplies the power to execute the laws of nature, that is not a demonstration of control, or "sign," as referred to in the Bible. The Bible uses such words as this to refer to an act that is designed to demonstrate to man the fact that God has control of the power source. To be such a sign then, the action has to be one that shows a capability to suspend these usual patterns. The power to alter these patterns, to turn them on and off at will, is what is being demonstrated in the "miracles." Many things happen that are truly remarkable and require great power, but not the suspension of the laws of nature. These do not constitute a "sign" from God. There are many things about the laws of God in the realm we call "natural" that our medical profession does not understand. Nature is itself a remarkable phenomenon. But the true miracle, the demonstration of God's power and control over nature, has to be much more than just remarkable. The miracles recorded in the Bible were much more than that too. They were in no way dependent on natural processes. They contained two basic features necessary before any incident can be classed as a miracle of God: 1. Complete suspension of natural law; something not possible through natural process. 2. Claim to the power to perform it was made **before** it happened, not **after**.

In contemplation of things around us we have three general classifications into which we place all incidents: 1. the ordinary, 2. the remarkable, 3. the miraculous. Suppose a man cuts his hand very badly. If a doctor treats it, perhaps sews it up, bandages it, and gradually it heals up, and the cut eventually disappears altogether, the incident fits in the category of the ordinary. But suppose the cut, even though quite deep, heals remarkably fast, maybe in about a week it is almost gone completely. This fits the category of the remarkable. But if this cut, a deep one, without treatment, just instantly disappears, leaving no scar, that fits in the category of the miraculous. Just an unusually rapid recovery but requiring some passing of time, might be remarkable but it is **not** a miracle. It is explainable within the laws of nature. But the instantaneous recovery is not possible within natural law and therefore demonstrates that natural law had been set aside in this case. A person who can announce intention to perform this kind of "sign" and then have it follow can produce miracles from God as they were performed in Bible times. Anything short of this is a counterfeit.

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Cheerful Endurance

Roy Z. Kemp, Greensboro, N.C.

There are countless reasons for us to feel thankfulness and gratitude to God for His manifold blessings. Each of us should be aware of most of them; however, there are some reasons that we may be fully aware of or do not admit because we do not recognize them. One of these is that of cheerful endurance.

This particular blessing is one that is greatly needed for it lends strength to us in times of distress, affliction, trial or tribulation. It is composed of assurance, inner peace, tranquility, and trust. With cheerful endurance we can meet life with a smile and stoic patience.

Cheerful endurance is an outstanding mark of Christian maturity and spiritual strength. It is the evidence of a great faith in God and His triumphant power in our lives. It is a quiet confidence in the goodness of things even when our way ahead is shrouded in darkness.

The storm clouds of our life contain blessings as well as danger, for each of us knows we must have the fragrant rain as well as the beauty of sunshine. We must have the cold, icy winds and snows of winter as well as the caressingly warm breezes of spring. We must take our spells of illness as well as enjoy days of good health and well-being.

Major factors are always involved in feelings of gratitude. We cannot be properly thankful for our material blessings unless we know a close relationship with the heavenly Father. With an awareness of God within our hearts, we are better able to be grateful for all His wondrous blessings.

Sometimes it takes a serious illness—either to ourselves or to our loved ones—to make us really aware of God's love. When so many blessings are bestowed upon us, there is a tendency on our part to take them for granted—as our just due—without giving too much thought to them. But when illness strikes and we are laid low, our appreciation must come to the fore. Deprivation makes us all the more appreciative of our blessings.

It is important that we be thankful for the things one does not like, but must endure. Many undesirable things happen to us in our short lives here on this earth, but each is for some particular purpose. It is necessary that we cultive the right attitude toward the circumstances which bring these unpleasant things to us.

Each and every one will make us a stronger person. It is right and appropriate that we be thankful. Any adversity in our lives is a means which God uses to prepare us for better and greater things. Thus cheerful endurance is granted us by a loving God in order that we may prepare ourselves for the greater work.

"Before finding fault with another person, stop and count ten of your own."

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Brief History Of The Linville Forest Church

J.D. Parker, Winston-Salem, N.C.

On March 18, 1973 groundbreaking ceremonies were conducted on the site immediately west of our building. Though the day was rather cold and windy, more than 150 people were brave enough to attend this memorable and historic occasion—an occasion of dreams becoming a reality, hopes realized, and prayers answered. On Monday morning, March 19, 1973, Mr. Paul Bender, superintendent for Continental Church Builders, began construction of the "work shed," which became the operations center for contractors and suppliers. Nearly fourteen months later, May 12, the congregation assembled for the first time as the Linville Forest Church of Christ.

Dedication services were held in the new building, located on Linville Road. Kernersville, on Sunday afternoon, June 2, 1974. Between five and six hundred people passed through the building that day and over 400 attended the dedication in the afternoon despite the rainy weather.

From a small group that first met on Goldfloss Street, the church grew to the point where it was forced to buy a lot on South Main Street in 1947 and erect a building there with seating capacity for more than 300. Growth continued until it was necessary to either build a new auditorium or establish a new congregation in the west side of the city. The latter was chosen and in March 1957 the South Fork Church was formed with several families from South Main making up the nucleus.

The Lord continued to bless the church and since that time several more congregations have been established with the financial and moral support of the South Main Church.

The new building contains more than 15,000 square feet of space with an auditorium seating approximately 550, expandable by removing the temporary classrooms to 1100. There are 20 classrooms, an office complex of minister's study, secretary's room, and conference room, and a work room, library room, fellowship hall, and five restrooms.

The cost of the building, including pews and parking lot, was approximately $400,000. The 4.8 acres on which the building is located was obtained from Mr. and Mrs. Ralph Reich, with 3.5 acres on Emily Drive donated by Mr. and Mrs. Karl Linville.

As a congregation of the Lord's people, we are very grateful to God for His rich blessings showered upon us in the gift of this spacious and lovely new building, which we are determined to use for His glory and cause—the cause of His blessed Son, Jesus Christ.

WE NEED LOVE . . . from page 4

James C. Weber of Aurora, N.Y., climbed nearly to the top of a tower on New York's Brooklyn Bridge and threatened to jump. For more than an hour he eluded police who were trying to get him down and refused to acknowledge the pleas of a friend who had been called in to assist the officers. The police said he was 'like a fly climbing up and down those poles.' One officer said Mr. Weber kept screaming, 'I need somebody! I need somebody! I don't have anybody.' "

Of course Mr. Weber needed somebody, but he is not alone in this need. We all need somebody—we need to be loved by somebody and we need to love somebody. Those who try to get by without filling this need are total failures (sometimes substitutes are used, such as alcohol, drugs, pleasure, etc., but they only add complications to need). But where can this need be filled properly? It can find complete fulfillment only in Christ and among Christians. Those in Christ **must** love one another. This they need and this the Lord has prescribed for them.

Questions Answered

Howard Winters, Duncan, S.C.

The following question was sent to us for a confidential answer (which was promptly sent), but the principle contained herein is of such nature that we felt that readers of **Carolina Christian** would profit from a study of the Scriptures involved. We therefore obtained permission to use it along with our extended reply, even though we must withhold the name of the person and the city from which it came. Some of our reply will of necessity reflect other parts of the letter, explaining the reason for the question, but we cannot quote the letter directly. Here is the question:

"Can I be saved if I continue to live with my husband when he is not a member of the Church of Christ?"

Other parts of the letter asks for a simple "yes" or "no" answer. But the queriest also wants the Scriptures which clearly reflect the "yes" or "no" reply. The question is not as to whether it would be wrong to leave her husband or whether they are really married or not (as we usually hear), but, "Can I be saved if I continue to live with my husband when he is not a member of the Church of Christ?" Our answer is an unqualified **yes.** Plain and simple. In fact, there is no other Scriptural answer.

Paul wrote to those who were in similar circumstance, saying, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." (1 Cor. 7:10-15.) These verses may seem a little difficult in places, but all they are saying is that when a Christian and an unbeliever is married (and here the context seems to strongly imply that they were married before the Christian became a believer) God recognizes them as marriage partners. And when two people are married their marital relationship is holy, that is, the relationship is approved of God. The difference in this case and that involved in our question is that our querist was a Christian when she married a non-christian. But now that they are married, the principle involved would be the same. The marriage is holy. Now someone may object by saying that a non-christian might not fall into the category of an unbeliever. We freely grant this, but in any case, the unbeliever would be worse than a non-christian (in cases where there might be a difference). And so if a believer could not break the marriage with an unbeliever, surely then a Christian could not be justified in breaking his marriage with a non-christian.

But furthermore, not only can our queriest be saved by living with her non-christian husband, it would be a **sin** for her to depart from him. Not only is the marriage holy (approved of God), the Christian is also forbidden to break it. Thus it would be wrong not to continue the marriage. Under no circumstances, except in the case of fornication or unfaithfulness to the marriage vows, can a Christian put away his mate. Marriage is for life and there is no Scriptural way to break it but by sin, a sin that is unthinkable for a Christian.

When we think of the divorce evil, most of us think of the remarried divorcee. But we believe that the Scriptures teach that anyone who has a Scriptural right to divorce has a Scriptural right to remarry. Now we are not saying that all who are divorced have a right to remarry. We are simply saying that there is no divorce without sin. Jesus had a considerable amount to say on the subjects of divorce and remarriage (most of us see the evils of remarriage but never see the evils of divorce). There are two passages that we wish to call to your attention, the first prohibiting divorce and the second prohibiting the remarriage of a divorcee.

Jesus said, "It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:31, 32.) The subject here is not remarriage, although that is mentioned: it is divorce. And the only reason Jesus gave for a divorcement is fornication (in this case the sexual relation of the unfaithful party with someone other than his wife). We must conclude therefore that fornication is the only Scriptural cause for divorce. To divorce for any other reason would be to disobey God, and disobedience to God is sin.

Paul points out that married partners are not to separate even by mutual consent, except for a short period of time. He says, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." (1 Cor. 7:2-5.) Thus the Christian cannot depart from his mate. If there is a separation or divorce, it must be on the part of the unbeliever or non-christian.

But why is separation forbidden? Because one of the reasons for marriage is to fill the physical needs in purity. This is part of the marriage contract—each vows to fill the sexual needs of his partner. There is a considerable amount of difference in the physical needs of the male and female. The dominant need of the male is physical while a woman's need is dominated by the need for tenderness, love, and security—she needs to be wanted and needed. Of course the man has a need for love and security, but this is secondary with him; the woman has a physical need, but it is secondary to her dominant desire. The husband satisfies his wife by giving her love and understanding, by making her feel wanted and needed, and the wife satisfies the husband's physical need by subjecting herself to him. And as they fill each other's dominant need they automatically fill each other's secondary need. The husband is sexually rewarded for his tender love; the wife is tenderly loved for her willingness to reward. Each is filling the other's needs and being richly rewarded in return. Since this need can be Scripturally filled only in marriage, they must depend upon each other. For one to fail is to defraud the other. Or as Jesus put it, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. 5:32.) We think the assumption here is that the divorcee will not live without sexual relations. Hence, "He causeth her to commit adultery." This is a serious charge. And it is the reason

(Continued on page 18)

In Memory Of Haskell M. Yenny, Sr.

Ralph J. Jones, Columbia, S.C.

Haskell Manning Yenny, Sr., son of the late Alfred and Mattie Yenny, was born August 22, 1917, in Richland County, South Carolina, and passed away May 6, 1974, after a short illness. He was married to Mildred Smith Yenny who survives with their three children: Haskell M. Yenny, Jr., Shelby (Mrs. Jerry A.) Satterfield, and Kay F. Yenny; also with four grandchildren: Haskell, III, and Tessa Yenny, and Susan and Jay Satterfield.

"We know not when the hands will stop, At late or early hour" is part of a poem (author unknown to me) about the clock of life. We were made to realize the truth it states in the passing of one of God's most faithful servants, Haskell M. Yenny, Sr. Brother Yenny was known and respected in the Carolinas in general and mid-South Carolina in particular as one who firmly supported the simple truths of the New Testament and was unwavering in his determination to keep the church free of cliques and those who promoted dissension and divisions. He was a talented speaker, one who studied God's word for the purpose of learning His will, and he shared knowledge thus received with any who desired it. He preached for many congregations many times without compensation. He counseled and exhorted and encouraged those who were struggling and weak in faith and needed a source of strength and courage to continue when circumstances were unfavorable.

He served the church on St. Andrews Road in Columbia, S.C. as an elder for 16 years. During this period there were many decisions which were contrary to the thinking of some of the flock and times when firmness was distasteful and feathers ruffled; but when his brethren realized he always considered first, "How would Jesus have me do this," they yielded. Brother Yenny was respected by those within and without the church. At the office where he was employed in secular work, his fellow employees and supervisors addressed him as "Mr. Yenny." The others may have been "Jack" or "Bill" or "Betty," but not so with Brother Yenny. They addressed him as "Mr."

It was my cherished privilege to serve as an elder with Brother Yenny for 13 years. I think I knew him better than anyone except his wife, and I can state without fear of successful contradiction that Haskell M. Yenny, Sr. loved the Lord and His church more than he loved anything or any person. His priorities were in proper order—first, the kingdom of God and His righteousness; second, his family; and third, his job or means of making a living. He was truly an example to the flock over which he shared the oversight. He is sorely missed by all.

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Two Preachers Baptized

Marvin Bryant, Mobile, Ala.

Charles Clark

Charles Clark, age 51, was recently baptized by Jerry Hurt in Charlotte, N.C. Brother Clark preached for the Southern Baptist Church for about 20 years. He is a graduate of Southeastern Theological Seminary in Wake Forest, N.C.

Charles Clark was introduced to the restoration of New Testament Christianity first by Jerry Hurt. The writer was called in and Brother Robert Shank also worked with him. During his study he visited the lectureship at Abilene Christian College and the lectureship at Alabama Christian College. Both of these lectureships added much to the decision that was finally reached. Since Brother Clark has been baptized he has been sharing his understanding with many of his Baptist preacher friends. One of these, Ray Starnes, has already been baptized. Others are very close to obedience. Presently, we are trying to raise Brother Clark's support to work with Brother Shank and me for at least awhile. He has a strong aptitude toward reaching preachers. He can be contacted at 5516 Sharon Road, Charlotte, N.C. 28216. At least by September 1 he will likely be moving to Montgomery, Ala. to work as an associate for a designated period of time with the Lakewood Church.

Lonnie Ray Starnes

Lonnie Ray Starnes, age 34, Southern Baptist preacher, was baptized by another recent convert, Charles Clark, May 28, 1974. Like Brother Clark, Ray Starnes is totally committed to

(Continued on page 16)

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Our Doors Remain Open

We regret to announce that Mr. and Mrs. Leonard Ray Jacobs who were serving as houseparents in the Palmer Cottage had to resign their position after serving only a short while due to the ill health of Mr. Jacobs. We appreciate their willingness to serve. The only reason for their leaving the home was ill health.

We are much relieved to be able to tell you that houseparents have been secured to replace them. Mr. and Mrs. Carrol Webster of Defiance, Ohio, have agreed to move to Sumter on June 24 to serve in the Palmer Cottage. Brother Webster is a gospel preacher. He now preaches for a congregation in the Defiance area. He also has served as minister of the gospel in Holland, Michigan. Brother Webster is interested in education and has applied to the school system in Sumter for a teaching position. He is a college graduate. Mr. Webster is 28 years of age, and his wife is 26. We thank the Lord for helping us find this good couple. We are grateful to the Websters for their willingness to serve in this vital capacity.

At this time we have three children who will be living in the Palmer Cottage under the care of the Websters'. Two of these children are from the southern part of South Carolina and one is from Eastern North Carolina. They are between the ages of eight and eleven years. They are wonderful children. We want to give them all the advantages possible, especially those of a Christian environment.

The Websters have one child of their own. This means that we can accept an additional two children. This is the time for you, our Christian brethren, to refer children to us who need a home. Soon we will be filled to capacity once again, and must then await the construction of the next cottage before admitting many additional children. We ask that you refer to us children who need a home. You may write us as follows: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, S.C. 29150. You may telephone Mr. Collins collect at this number: (803) 775-2954.

We are grateful for the generous support which you give this work. It is our plan to continue to grow because there are many children who need the Southeastern Children's Home. We also need your contributions for meeting our present monthly expenses. You may send your donations to: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S.C. 29150. Thank you once again for your wonderful support.

Without the help of Almighty God, we could do nothing. We need His assistance every second of the day. We would most urgently ask you to pray for the home every single day. Please remember us in your private prayers; please remember the home in your public prayers in the worship services of the church. We know that the effectual fervent prayer of a righteous man avails much in its working.

In closing we wish to commend once again Mr. and Mrs. W.C. Chilton, houseparents in the Sewell Cottage. They are giving of themselves in a great way. They are jewels of great price. We are truly fortunate to have them serving with us in the care of homeless children.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Lenoir, N.C.

GRADY M. MILLER, Reporting: As is well known, the church in Lenoir split several years ago. There was no doctrinal differences involved, but only the personal differences of a few people. I came to Lenoir in June of 1973, supported by the Kingwood Heights church in Murfreesboro, Tenn. It was my intention to preach and work with the Miller Hill congregation for a year and then return to Freed-Hardeman College to complete my education. However in September of 1973 Harvey Clark and John Renshaw (at that time an elder and the minister of the Kingwood Heights church) came to Lenoir to look over the situation and offer suggestions. They met with both congregations, urging them to forget their differences and work together. It was agreed that both the Miller Hill and Lenoir congregations would hold a joint service on September 16. Good order and fellowship prevailed. Many of the people wept openly when they realized the unnecessary damage the church had sustained. In a business meeting the next evening it was unanimously agreed to unite the two congregations. I agreed to stay on until the fall of 1974. Now my wife and I are planning to return to Freed-Hardeman in August. The church is looking for a good sound preacher to take up the work. If anyone knows of a capable man who is planning a move he should contact me or the church at P.O. Box 936, Lenoir, N.C. 28645.

The Lenoir church is sound and well-versed in the Bible. There is now not a trace of division to be found. It is truly amazing that the members could put it behind them so quickly. Neither is there the slightest hint of liberalism of any other "ism" to be confronted. Since this is a growing, busy area of western North Carolina, it offers a challenge to any preacher who is willing to work. We have set new attendance and contribution records in the past year, respectively, 116 and $543. The church has a little over 100 members listed in its directory.

Mocksville Jericho, N.C.

CHARLES ISENBERG, Reporting: My family and I moved here the first of May to begin our work with the congregation here. We are very thankful to have a part in the work of this great congregation. The congregation is making some great progress, especially in evangelism. Two persons have been baptized in the past two weeks. I am grateful for the love that is manifested by some of the members here and for their concern for the Lord.

The church has sold the present preacher's house and construction began this week on the new house to be located directly across the road from the church building. We look forward to its completion in just a few months.

I look forward to a great work with this congregation. I am very interested in the progress of the church in the Carolinas. Any way that I can be of service to the Lord's cause in this part of the state, please feel free to call on me. When visiting in our area, please come by and worship with us at Jericho.

Siler City, N.C.

FLOYD H. GENTLE, Reporting: The Lord has blessed us wonderfully

N.C. SEMINAR

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Speakers – Robert Shank,
Dale Smith
August 30-September 2, 1974
Sir Walter Hotel
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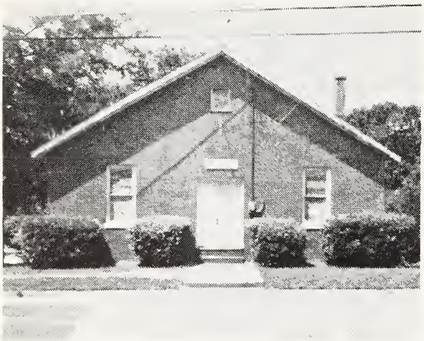
Raleigh, N.C.

here in Siler City. Since our last report the church in Talladega, Ala. has taken over my support and we are able to devote full time to the work here.

We have also been able to purchase a building from the Pentecostal Holiness group located on the main street of Siler City in the city limits, Highway 421 N. We have four classrooms in the basement and an auditorium which will seat in the vicinity of 200 people. We also have heating and air conditioning. We raised $3,500 for a down payment and financed $9,000 for seven years. There was a small group of black brethren already meeting here and we are now together. We have baptized three and restored one. Our membership is now 18, and our attendance averages over 30. Our contribution is $80.00 per week.



On July 22-28 we will have a gospel meeting. Brother Travis Conner, who preaches for the Talladega Church of Christ in Talladega, Ala., will be preaching. Services will be 7:30 each evening. We would appreciate a visit from our neighboring congregations. Our address is now 701 2nd Ave. N., Siler City, N.C. Please correct this in your new directories. Remember us in your prayers.

SOUTH CAROLINA NEWS

Woodruff, S.C.

JESSE HAM, JR., Reporting: Since our last report many things have taken place in Woodruff that makes our hearts rejoice. We have had four to place membership with us, and our attendance has been on the upclimb since the first of the year. We started the year with about 13 in attendance and now we have 30 to 40 nearly every Sunday. The contribution has just about doubled. We are overjoyed and proud of the church here. We do not say these things boastfully but that the brethren might know of the growth of the church. We humbly step aside and give God all the praise for His great gospel and its power to save.

We have just completed one of the greatest gospel meetings that I have ever attended. Brother Ottis Qualls did an extremely fine job preaching the simple, unadulterated gospel of Christ. We heartily recommend him to our brethren throughout the Carolinas. He would be a blessing for any church who would have him to conduct a meeting. We had an average of 69 present for each service on the meeting. Eighteen precious souls responded to the gospel call, 10 to confess wrongs, and eight to be baptized into Christ for the remission of their sins. We are planning another meeting in October with Brother Milton Parker doing the preaching. We hope many readers of **Carolina Christian** will make plans now to hear him.

PREACHER NEEDED

The Lord's church in Aiken, S.C. is in need of a preacher. Anyone interested should contact the elders, P.O. Box 654, Aiken, S.C. 29801.

TWO PREACHERS . . . from page 13

the authority of the Scriptures. This caused him to become unhappy with liberalism that he could see gaining momentum in his denomination. After Charles Clark was exposed to New Testament Christianity through Jerry Hurt of Charlotte, N.C. and the writer, he began to teach Ray Starnes. **Life in the Son** by Robert Shank convinced him on the conditional nature of eternal security. The writer and Jerry Hurt were able to assist in teaching other points of Biblical doctrine.

Ray Starnes served as a minister in the Southern Baptist Church for about 15 years in North and South Carolina. At the time of his baptism he was in a church in Charlotte, N.C. He hopes to locate with some good congregation where he can serve under elders with a good preacher to become integrated into the total life's work of the church. His address is: 115 Nelson Avenue, Charlotte, N.C. 28216.

PREACHER NEEDED

The Lord's church in Dillon, S.C. is in need of a sound preacher. Salary comfortable; challenge tremendous. If interested write or call Reeder Allen (phone 757-2624), Shiloh, Church of Christ, Greenhill, Ala., or Bill Bryant (phone 774-9488), Dillon Church, P.O. Box 981, Dillon, S.C. 29536.

EDITORIAL BOOK VIEWS

Graduation To Glory, Fern Hill. Star Bible Publications, P.O. Box 13125, Ft. Worth, Texas 76118. 269 pages. Cloth $5.95, paper $3.95.

This is an extraordinary book by an extraordinary mother about an extraordinary son. The author is the wife of Jerry Hill, a well-known gospel preacher. Young Timothy, whose story is so effectively told here, was their first child. He died in a truck-bicycle accident on May 11, 1972 when he was only 13 years old. But, as the reader soon learns, he crowded more living into his short life than most people do who live to be three score and ten. As the story develops (coming from a mother's loving and aching heart) one sees how this boy with deep convictions impressed the young and the old, the learned and the illiterate, the fortunate and the forgotten with his faith and devotion. Thousands lamented his death and hundreds have obeyed the gospel because of his life. This is a book that can change your life, make it richer, fuller, and more meaningful. It is the story of a mother faithfully training her child to be an example of what a Christian life should be. Everyone should read it but especially mothers and fathers. And those who do will thank God many times for the influence it will have on their lives. We hope and pray that it will become a run-away best seller. By all means, get this one!

W.W. Otey: Contender For The Faith, Cecil Willis. Cogdill Foundation, P.O. Box 403, Marion, Ind. 46952. 425 pages. Cloth $4.95.

What could be more thrilling than to read the life story of a powerful man who devoted his life to proclaiming the gospel and contending for the faith once delivered? The biography of W.W. Otey ranks near the top among all that we have read–it is interesting, readable, and useful. It is sub-titled "A History of Controversies in the Church of Christ from 1860-1960." It tells the thrilling story of a man who had only about six weeks of formal education, but who made his voice and his views heard throughout the brotherhood by his preaching, writing, and debating–he wrote nine books and 750 periodical articles. Perhaps the chief contribution of this book is to show Otey's stand against the church contributing to or doing her work through human organizations (such as missionary societies, colleges, etc. and later, when the issue came to the front, orphan homes). He believed and strongly contended for the idea that the church is to do her own work within her own framework. Whether you agree with him or not, you need to know where he stood and why he stood there. His imprint remains.

The Arlington Meeting, various authors. Cogdill Foundation. 408 pages. Cloth $5.95.

Out of every controversy eventually comes a definitive work, one that best embodies the principles involved. On the orphan home-church cooperation issues, we think this may be it. Twenty-six brethren, an equal number from both sides, met in Arlington, Texas in January 1968 to discuss their differences and to explore avenues by which the broken fellowship between them might be restored. The major and minor speeches were recorded and are published in this book. Such men as Roy Cogdill, James W. Adams, and Bryon Vinson on the one side and Reuel Lemmons, Roy H. Lanier, and Gus Nichols on the other forcefully argue the points of how to establish Bible authority, church vs. individual action, cooperation of churches, and how to attain and maintain fellowship. Needless to say that a lot of intricate reasoning is involved, some of which we found it difficult to follow, but there is also some of the best material we have ever seen on the subject (we think James W. Adams' speech on organizations alone is worth ten times the price of the book). Although you will not agree with all of them, maybe not with any of them fully (for they disagreed among themselves), you will learn from every speech and will certainly be a better informed person. We consider it a **must** for those who really want to understand this cause of division among us.

All books reviewed here may be ordered from **Carolina Christian Bookstore,** P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

"Years ago when the son started sowing the wild oats, father started the threshing machine."

QUESTIONS . . . from page 11

why no Christian can ever Scripturally break his marriage. If the marriage is broken, it must be broken by sin.

The second passage we wish to refer to is one in which Jesus prohibits the remarriage of one who has not been Scripturally divorced. He said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) The subject here is remarriage, and Jesus plainly states that there is no Scriptural remarriage unless there has been a Scriptural divorce.

We must conclude, therefore, from the two passages quoted from Jesus, that it is unscriptural to either divorce or remarry for any cause other than fornication. Since this is the case (since the only Scriptural reason for divorce is the only Scriptural reason for remarriage) all who have a right to divorce have a right to remarry. But those who have no right to divorce have no right to remarry.

A Christian never has the right to break up his marriage. We have shown that he has no right to separate from his partner, or to divorce his mate, or to remarry another (except for fornication, and that a Christian must never be guilty of).

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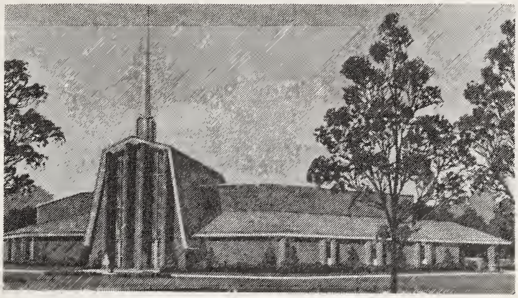

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CAROLINA CHRISTIAN

VOL. 16, NO. 8, AUGUST 1974

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(a critique of evolution)

Topics by well-known Carolina preachers;

"A Christian view of science" — Tommy Alexander
"Why Evolution bothers a Christian" — Richard Pectal
"Science and Education" — J.D. Parker
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A Scientist's Critique; Dr. Russell C. Artist, biologist, DLC

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Special Issue On Evolution

Chuck McGhee,* Mocksville, N.C.

I was never much of a country music fan, but one well-known record made by Merl Travis over 20 years ago has always stuck with me. It was titled "That's All." The verse that expresses my sentiments fairly accurately says:

"Some folks say man comes from monkey,
But the Good Book doesn't quite tell it that way.
If you believe that monkey tale like some folks do,
Then I'd rather be that monkey, brother, than you!"

Many "folks" are not bothered by the issues relating to the biological theory of the origin and evolution of life, holding faithfully to the Bible and its truth. To these I say, "keep the peace of Christ in your hearts." This issue of Carolina Christian will probably be a bore to you. Others may even believe in evolution and still hold to the authority of the Scripture. These run a risk of having their faith made shipwreck, as I see it, but my prayer would be for them that their faith would grow stronger than their perception into the theory of evolution. And then there are still others . . . like me, who feel some frustration over accepted scientific theories and principles that seem to conflict with biblical revelation. These are compelled to wrestle with the issues at whatever level of experience and knowledge God has blessed them with. I do not desire what is said by the writers to bother the unbothered, nor do I expect the unconvinced to be convinced. But for those compelled to wrestle it is my hope that you will find in some of the articles offered, a framework or pattern of thought that will identify with your own area of the struggle. It is when a person has agonized in uncertainty and doubt, and then struggled to relate his faith to all truth that his faith becomes giant and God's word a lamp to his feet and a light to his path. It was so with Paul, it is so with us. It is for those that struggle, then, that we have set ourselves to this task knowing that our own faith has been strengthened for the effort more than those we have sought to help.

THE WARP AND WOOF . . .

From "Primal Man" to "Planet of the Apes" to the biology classroom we are bombarded with the philosophy of the theory of evolution. One BSCS teacher's handbook says, "Evolution forms the **warp and woof** of modern biology . . . " Dr. Addison Lee affirms, "**It is no longer possible** to give a complete or even coherent account of living things without the story of "evolution." (Emphasis mine, CM). These statements do not represent the view of all scientists, but unfortunately they do represent the view of the majority. And by extension the philosophy includes all disciplines of science and life; even history, sociology and religion. They have a powerful influence consciously and unconsciously on the thoughts and lives of all of us. What is the Christian to do to

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Howard Winters, Editor

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**Guest Editor*

offset this influence? Most of us are ill equipped to meet the evolutionists on his own ground. On the other hand, to hold blindly to faith in anything without examining its validity in the light of new knowledge in the world of science tends to isolate faith from reality. Thus we need a sound approach in understanding the world around us and how it relates to a faith grounded in the revealed word of God.

The Christian must never forget he is a "spiritual" man (1 Cor. 2:14), a "new creation" (2 Cor. 5:17). The "warp and woof" of the Christian life is "Christ" (Col. 3:4). To think as a spiritual man is to "take knowledge of the things which I write . . . that they are the commandments of the Lord." (1 Cor. 14:37.) The Christian cannot afford to yield the authority of biblical revelation. When he does he surrenders the basis for his faith. When one becomes a Christian he is committed to the spiritual life which is created and nourished by the word of God (1 Thes. 2:13). A paraphrase of Gal. 3:4-5 for today's scientifically inclined Christian might be: "Are you so foolish? Did you receive the Spirit by principles of science, or by hearing with faith?"

Yet, the integrity of faith is tested by **truth** in all forms. In the first century the validity of faith was tested by divinely revealed law, the Old Testament. The gospel was victorious because it was vindicated in every point of truth which the law revealed. Nothing in the gospel led one to be disobedient, immoral, or unbelieving (C.F. Rom. 13:8-10). Paul argued the principle of faith in Rom. 3:31, "Do we overthrow the law by this faith? By no means! On the contrary, we upheld the law." A valid faith will also be seen to be in harmony with the truths of the scientific world we live in.

It must surely grieve the Lord, however, when well-meaning persons undermine the integrity of faith with the often used devise of trying to wrest from the Scripture answers to questions raised by science. Too often the Bible has been used, or rather abused, as an authority in every question, religious or otherwise. Ignorance and prejudice among religionists and scientists alike have caused imaginary gaps in the credibility of both points of view.

TRUE SCIENCE IS UPHELD . . .

On the positive side is the support and nurturing that science and faith give to each other. Faith is not only beautiful, but it is intellectually respectable. A well informed faith is not only biblically sound, but it is strengthened and undergirded, if not originated by reason and true facts. Facts which have been illuminated by science. A personal faith that is eager to grow will welcome the insight into life that is offered through science. And science, when it is guileless, will find that faith in God and His revelation will not stifle progress, but is a stimulant to the curiosity which challenges scientists to explore the unknown.

To paraphrase Paul again in terms of the modern conflict, "Do we then overthrow science by faith? By no means! True science is upheld."

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The Influence Of Evolution

J.D. Parker, Winston-Salem, N.C.

We cannot deny the influence of men and their ideas in our society. In one way or another we are all affected by the thinking of intellectuals, though the cause of the reaction may be ever so subtle. Even our life styles are to a certain extent molded by these influences. Walt Whitman in his poem, "There Was A Child Went Forth," expressed in poetic terms the impact of lives, objects, ideas, etc., in the life of a child and, we might add, in the lives of all. An awareness of these influences will better equip us to objectively evaluate the evolutionary hypothesis, to weigh the arguments both pro and con.

Source of Evolutionary Thought

We do not have sufficient space to give a history of evolutionary thought, but we might point out that it did not originate with Charles Darwin. A cursory reading of the Greek literature of the Socratics will reveal some very crude evolutionary concepts. However, serious thought was not given to the philosophy until after Newtonian physics became popular in what was then a primitive form of science. Rationalism, a philosophy based on the supremacy of reason, set the stage for the Darwinian study of marine life in the South Sea Islands in 1839. From the information gathered during the five-year study, Darwin wrote his book, *Origin of Species,* in 1859 which created quite an impact in scientific circles. Thomas Huxley and others refined the theory and made it more intellectually acceptable to the 19th century scientist. Perhaps the most outstanding proponent of the evolutionary concept of life is the noted British biologist, Sir Julian Huxley, who has stated in Evolution and Genetics, "Our present knowledge indeed forces us to the view that the whole of reality is evolution—a single process of self-transformation." In stressing the extension of the theory beyond biology and into other fields he wrote in the same book, " . . . we are enabled to see evolution as a universal and all-pervading process." Both statements reflect the opinion of other knowledgeable and respected biologists and physicists who have developed a philosophy called "scientism." This philosophy has become the god of these and many others who do not exercise logical approaches to the disciplines which they study.

Invasion of Evolutionary Thought Into Other Fields

Huxley has pointed out in his writings that inorganic subjects such as the life history of stars, linguistics, social anthropology, comparative law, religion, and education are studied from an evolutionary angle. Those familiar with these subjects would readily concur that many of the most influential spokesmen in these fields preach the doctrine of evolution and use it as the premises of their study. In the fields of psychology and psychiatry, man is considered by many as the result of a developmental process from a lower form of life to the "mind-animal" that he now is. Henry W. Brosin, Chairman of the Department of Psychiatry at the University of Pittsburg, declared in his book, *Evolution and Understanding Diseases of the Mind,* "It is appropriate for psychiatrists and other students of mental disorders to pay homage to the work of Charles Darwin and the theory of evolution." C.L. Prosser in his book, *The Origin After a Century,* pointed out that "The Origin of Species has had more influence on Western culture than any other book of modern times. It was not only a great biological treatise, closely reasoned and revolutionary, but it carried significant implications for philosophy, religion, sociology, and history. Evolution is the greatest single unifying principle in all biology." The field of economics has been structured around evolutionary principles. This is evident in the communist "Bible," *Das Kapital,* the book written by Karl Marx and the blueprint for socialism. Much of the social unrest in the world of the present can be traced to the underlying principle of evolutionary thought. Every war in which our country has been involved since World War I has carried evolutionary overtones. Adolph Hitler, Benito Mussolini, Mao, and other leaders have been disciples of Marx and Darwin. Even our educational philosophy here in the U.S., influenced by John Dewey more than any other educator, is based on the proposition that, "Things are to be understood through their origins and functions, without the intrusion of supernatural considerations." Man, again is thought of as a functional, thinking animal, having developed from one cell formed millions of years ago in some primeval pool of slime. It is hardly necessary to state that religion in recent years has felt the force of evolutionary thought and now has squeezed it into the biblical account of creation, commonly referred to as theistic evolution. And we, as the Church of Christ, have not escaped the thrust of evolutionary thought. Some have tried to remain intellectually acceptable while at the same time sacrificing the factual teaching regarding a fiat creation as revealed in Genesis 1 and 2.

Present Day Problems in the Context of Evolutionary Thought

Politically in this country we have compromised some of the basic tenets of democracy in order to co-exist with communism, thus becoming ideologically a semi-socialist state. Socialism is the forerunner of communism which denies the need for God. Huxley has emphasized that "Darwinianism removed the whole idea of God as the creator of organisms from the sphere of rational discussion." *(Evolution After Darwin).* The elimination of God from the society would naturally repudiate the principles upon which our government was established. Our whole economic concept of the right to make a profit, based on N.T. teaching, naturally would be discarded. Capitalism and communism can never merge any more than night or day can merge. They are spawned from two different concepts–God as Creator and the evolutionary process.

Morally we are facing the greatest problem of all. When we rule out the need for God, we are maintaining the rationalistic philosophy of Emmanual Kant in his Critique of Pure Reason and embracing the whole evolutionary hypothesis that for all practical purposes makes man a victim of uncontrollable forces, thus destroying any moral responsibility and eliminating any moral judgment except to his fellowman. Is it any wonder why we have been experiencing rebellion against authority both by the young toward the establishment and the old toward civil law? What deterrent do we have to exercise except force to establish a stable society under such a destructive and damnable philosophy as evolution? When our young and old have a deep and abiding faith in God as the Creator and sustainer of their lives, we have the proper respect for authority, both religious and civil. We recognize the importance of reason, but that reason must recognize the Supreme Power of the universe and be used in the framework of such. Naturalism, existentialism, pragmatism, Christian humanism are all closely related to evolutionary thought. Our drug and alcoholic problems with young and old alike, immorality and sexual perversion, racism, women's lib, Watergate, and many other moral problems

(Continued on page 8)

MYTH OR FACT?

Ed Hicks, Lexington, N.C.

(At the outset may it be noted that the words Christian and non-evolutionist are often used interchangeably. This perhaps represents an idealization and should be allowed for as one reads this article.)

The Christian is rightfully concerned about the application of God's Word to his everyday life and the proclamation of the gospel to a world in desperate need of the gospel. The theory of evolution has often been troublesome for the Christian in both of these areas. As evolution is taught and accepted by more and more, a confrontation between an evolutionist (one who believes the theory of evolution, that all present life forms—in their complexity and variety—evolved from a single, extremely simple life substance such as the amoeba) and a non-evolutionist (one who not only does not believe in the theory of evolution but who believes in the biblical account of a specific, complete creation by God) seems inevitable. This is true not just among the "university" people, but as well among the "ordinary" people. As this confrontation becomes more likely, it becomes the responsibility of each of us to examine what is involved in evolution and creation.

The non-evolutionist is often accused of being blind to the facts of evolution; the evolutionist is often accused of being blind to the truth of the biblical account of creation. Because no positive physical proof exists in support of creation or evolution, we are left to consider the evidence and to decide whether there can be harmony between the two, and if not, which of the two is the more logical choice. May it be noted here that a third choice is often offered. Theistic evolution, in one view, may be considered as an attempt at harmony. However, a careful examination of the "theory of evolution" and the "theory of creation" reveals that there can be no harmony. To explain, evolution is dependent not on God but upon natural selection or "the survival of the fittest." To allow God to be the initiator of life in the beginning or to bring Him in as a helper at certain points in the process is to deny true evolution. Considering the Bible, in Genesis 1:1-25 we find recorded the specific creation by God of the heavens, the earth, light, the firmament, the separation of dry land and seas, vegetation, sun, moon, stars, water creatures, air creatures, and land creatures. Then in Genesis 1:26 we read of the distinct specific creation, "Let us make man in our image, after our likeness." True evolution would not allow for a Divine Planner to step in at this point of the process and favor the development of man. Man must evolve naturally or the process is not evolution. Either this is true or all of the creation was made in God's image, something the Bible does not say. Man did not evolve to have dominion over the fish, birds, and land animals; he was **given** that place of dominion by God—that is specific creation, not evolution. Theistic evolution then is an unsuccessful attempt to harmonize two forces which by their very definition are incompatible. Thus the intelligent person is left with deciding between the theory of evolution and the Genesis record of creation.

Often as a Christian is attempting to teach the gospel, the question arises concerning the origin of life. To avoid the question and attempt to press on to other spiritual matters is often to lose the opportunity for sowing the seed, and as well the answer to the question may have serious implications. If man evolved from lower animal forms, he has no responsibility toward morality; he cannot be a moral being, he is an animal. God would not write, "You shall be holy, for I am holy" (Lev. 11:44; 1 Pet. 1:15-16), to a being incapable of being holy, to an animal. Or how can man be called before the judgment seat of Christ to receive good or evil, according to what each has done in the body (2 Cor. 5:10) if he is an evolved being, able to claim he was not fully evolved, therefore not fully responsible, but a product of an evolutionary chain? The implications are serious; the question certainly not one to be avoided.

Is the Genesis account a myth, a story of symbols as the evolutionists have said? Is evolution a fact? Fact is defined as "1. What has really happened or is the case; truth; reality. 2. Something known to have happened; a truth known by actual experience or observation." Nothing which has been discovered relating to man's history or the history of the earth contradicts the biblical record of creation. If the evidence is examined without presuppositions, Genesis 1-2 are not disproved. As well, the theory of evolution, based upon the evidence at hand, has not been proven. For example, the evolutionist points to the evolution of the modern horse as the "most complete record of the evolution of any animal." Perhaps all of us have seen the models in museums or the pictures and charts in reference books which describe the stages of this evolution of the horse. I would like to present such a chart here, but in even the first three references I checked the charts were different; I could not be sure of presenting the true facts. The theory, briefly, is that some 40-60 million years ago (there is some disagreement about the date), the evolution of the modern horse began with the **eohippus**, an animal like a cat, dog, or fox (there is disagreement here also) about eleven inches high. This animal went through successive stages of development from a four-toed front foot, three-toed hind foot, forest-dwelling browser to an animal 60-80 inches high having no toes but a very prominent hoof and being now a plains-dwelling grazer. (There is also disagreement about the date and characteristics of each stage, even as to the number of stages.) The fossil evidence is woefully lacking to support such a simple progression. Yet the evolutionist points to this as the most complete evolution of any animal; as a fact; as a basis for theorizing that man evolved in a similar way, and that both the modern horse and modern man evolved from some common animal ancestor millions of years ago. Even if the evidence concerning the evolution of the horse were true, there is no evidence and no reason to suppose that the horse evolved from other lower life forms. No transitory fossils have been discovered to prove that the horse (or man) evolved from other life forms. Evolution is not a fact; it remains a theory.

The Christian in his personal work needs to realize that if evolution is true, man has a beginning from an impersonal source, and has no logical reason for a spiritual judgment by God, which in turn invalidates the Bible. After examination the Bible is the only logical, adequate account for man's uniqueness. If Genesis 1-2 is discarded as a myth, then much of the rest of the Bible must be discarded. Jesus spoke of "from the beginning of creation, 'God made them male and female' " (Mark 10:6). If Jesus is wrong in His understanding of creation, can we rely on Him to speak to us of Sonship, of salvation, of the church? The apostle Paul regards the Genesis ac-

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count of Adam being the first man as true (Romans 5:12-19; 1 Cor. 15:42-50; 1 Tim. 2:13). If he is wrong in his understanding of creation, how can we honestly trust any of his writing? In the genealogy of Luke 3:23-38, Luke points to the descendancy of man from Adam, from God. Again, if Luke is wrong here, how can we believe his writing at all? The Holy Spirit as the source of inspiration and truth for these writers is next discredited, which finally leads to discrediting the Trinity and the Bible. There is no middle ground. Evolution is either fact and the Bible is wrong, or the Bible is right and evolution is an unsupported theory.

The Christian is not ashamed to admit that he "walks by faith, not by sight" (2 Cor. 5:7), that his faith is the assurance of things hoped for, the conviction of things not seen (Heb. 11:1), that his hope is not in what is seen. "But if we hope for what we do not see, we wait for it with patience." (Rom. 8:24-25.) The non-evolutionist accepts the Genesis account of creation as truth, not exhaustive truth, but nonetheless as truth. He does so upon his faith in God. The evolutionist with his many "missing links" and presupposed "facts" must accept evolution as a faith. He cannot accept evolution as a fact, because the evidence does not support him. He accepts what evidence there is in faith that it points to evolution. The Christian and the non-evolutionist accept the Bible in faith. Which is the more sensible, logical faith? Which faith answers the questions which need to be answered concerning the origin of life and the meaning of life?

In your efforts to reason together with the evolutionist or the one tending toward such views, consider these points:

1. In private, examine as thoroughly as possible the evidences and claims of evolution and the Bible. Decide for yourself which view is more sensible, more logical, which really answers the questions.

2. Are you convinced? You cannot convince others if you are not convinced yourself. The matter is too important to not take a stand.

3. The Bible is open for discussion and acceptance; even so the scientific evidence should be open for discussion and acceptance. Does the evidence support evolution or creation? This question may be the best way to open the discussion.

THE INFLUENCE

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emerge from a philosophy that laughs at the idea of God.

And again, in order to maintain some intellectual facade, the compromise of situation ethics is used to determine what is right or wrong. This becomes moral relativism, denying absolute truth. Scientism will never solve these problems. Evolution has not improved our moral conduct, but rather has contributed to our moral decay. There is only one solution to our sin-sick society—a return to biblical principles as a way of life.

Educationally we graduate more students from higher institutions of learning than any nation in the world. We pride ourselves in the quality of instruction found on the campuses of these universities, but what do we emphasize most in quality? Is it not technology? The arts are almost ignored now that we have become the most highly industrialized nation in the world. But what our public schools from kindergarten through college are teaching is based on the Darwinian concept of life without a creator. This in effect establishes in the minds of those in the classroom that they are mere accidents in the world and not being responsible for their own existence latch on to the philosophy that the world owes them a living. With such a careless outlook on life the mores of the Bible are irrelevant and primitive. John Dewey's influence in our educational structure is felt from the preschooler to the graduate student. We cannot excuse the conduct of this or any other generation, but surely we are more sympathetic toward our young people in the pressures to which they are subjected in our education system. As Christian parents, we must be able to furnish our children with the answers to the arguments proposed in support of evolution. This necessitates a study of the subject in order to talk intelligently with them. Ridicule and opposition without explanation will only weaken your position. Let's face up to our responsibilities as parents or else lose our young people to the world!

Evolution Can Ruin Your Looks!

Jim Stutts, High Point, N.C.

Are you living in fear for your children as they grow up in a wild and restless age? Do you fear for your own life in certain situations? Do you wonder what crime or atrocity will make the next headline? All these problems and more can be traced either to a lack of Christian influence or the influence of evolutionary teaching. We shall now discuss the latter and how it has distorted the **view** of mankind.

The Inward Look

How man looks at himself is important. Should man think of himself in terms of being a mere product of chance rather than one ultimate of God's creation, then his behavior will reflect this. But when man looks at himself as having a soul, being created in God's image by a loving heavenly Father, then his behavior shall be more controlled and responsible to God's law. After all, if man believes the theory of evolution, he is forced to conclude he is merely a sophisticated animal and proned to behave like one!

The Bible teaches man to respect himself and love himself to the point that he behaves himself (Eph. 5:28-33). It is therefore not surprising to see folks who have little self-respect; for evolution destroys the worth of human life.

The Outward Look

How man views his fellowman is likewise important. Knowing that all races and nationalities are created by God will go far in helping man to treat others properly. Another human becomes very important to us when we realize our common origin. Conversely, why should one care how he treats his brother when believing that chance determined his origin. Wars, racism, crime, permissive sexual attitudes and more can be followed back to evolutionary teaching in our schools, libraries and encyclopedias. When the "Golden Rule" fails to be applied and the law of the jungle is observed, then life takes on a dangerous aspect.

The Upward Look

How man views life in general will largely determine how he lives. Belief in God the Creator necessitates believing God's promises. These promises give purpose, comfort and hope to man. He therefore is able to do more than exist, he can truly live the abundant life! (Jno. 10:10.) Looking upward to God for guidance, strength and love, man can become more than just a speck on a globe. Man can't achieve any goal higher than himself without believing in something higher than himself. God is the someone capable of making man mature a partaker of the divine nature (2 Peter 1:4).

The Forward Look

With the proper understanding of self, fellowman and God, man is then equipped with the right attitude toward life. He can understand that God has a purpose for his life and that death is not the end. The anticipation of heaven makes the weary days more bearable. But lacking this proper understanding by conceiving himself as an animal, man faces life with no worthwhile purpose, plagued with thoughts of death, haunted with the fear of a possible judgment and eternity.

To say that evolution has had an adverse, detrimental impact on our society is stating it mildly. Possibly the greatest false doctrine being taught today is the evolutionary one. The Bible states that reaping follows sowing (Gal. 6:7). We have permitted the theory of evolution to be taught as fact in our schools. We are now reaping the grim harvest of lust, greed and hatred. If not stopped, evolutionary teaching shall continue to destroy our youth and eventually our nation. Isn't it time we stop it—with the truth?

Where Does It Lead?

Chuck McGhee, Mocksville, N.C.

It is a sound biblical principle when testing a line of logic to ask "Where does it ultimately lead?" Jesus corrected the course of many dialogues by applying this revealing test. Is it right to save life or kill on the Sabbath day (Mark 3:4)? Would a man leave his sheep to die in a pit because it is the Sabbath (Matt. 12:11)? The blind man is asked to pass judgment on Jesus as a sinner. His response denies the acceptance of their claim by the subjective but convincing observation, "Whereas I was blind, now I see." (John 9:25.) **The virtue of the ultimate outcome is evidently a testing ground for the purity and lawfulness of the action or logic.** This is not the same as saying the end justifies the means. But if the end result is an unacceptable conclusion, the logic which led to that end is suspect, if not absolutely wrong! This test finds validity in doctrines, morals, and ethics as well as in philosophy.

An Example From Paul

To further strengthen this thesis, consider the Apostle Paul's frequent use of this method of evaluating truth in the realm of reason. He suggests Christians consider where their logic leads them by asking, "Shall we sin that grace may abound?" (Rom. 6:1.) Where sin is greatest God's grace is seen to abound more (Rom. 5:20). Yet, it is unthinkable to conclude that sin brings glory to God! Taken in a vacuum it sometimes appears that there are principles of truth which through reason and logic, bring us to an end which is unacceptable. It may be logical to reason that grace apart from law brings anarchy. It is invalid because anarchy is obviously an unacceptable conclusion (cf. Rom. 3:8 31).

Theories of Scientism and Faith

It is too much to expect of the man in the pulpit to ask that he be an expert in both science and faith. (The preacher who thinks he can solve all mysteries is a fool.) It is difficult enough for him to know his faith and how to communicate it. Even moreso for the man in the pew! But there are certain values which are obvious truths and we need no logic to convince us, at least in normal use. They are to us axiomatically true; God is, the Bible is a divine revelation, human suffering and disease are not good, honesty and faithfulness are good, etc. These kinds of values keep us "on target" when grappling with problems that arise when science seems in conflict with one's accepted beliefs. Even though our range of knowledge may be limited about the specifics of the scientific facts, or for that matter, biblical statements, we can test the validity of reasoning by looking to its ultimate end.

My Faith Odyssey

The first time I recall having my curiosity "hooked" concerning the relationships between science and the Bible was in my high school biology class; it was not the protozoa or the amoeba that threatened the concepts I had learned about life in Sunday School. Nor did there awaken in me any anxiety over the "geological time table" and "biblical time." I suppose the one-celled life was too small, and geological time was too dull to stimulate much concern. But those dinosaurs . . . that was another question! Here was hard evidence of living giant creatures! Creatures which no longer exist. There was mystery in it for scientists as well as religionists. How could something that big and so obviously alive exist in history and be so obscure? If the Bible is an historically true and complete record of mankind and God's creation surely these would be mentioned. But they are not.

I Could Be An Agnostic!

I can remember not getting much help from Sunday School teachers and preachers. First, I was made to feel rejected for even thinking in terms that might cast doubt on biblical integrity. Second, one preacher claimed the evidence for dinosaurs was falsified and they never really existed. These left me unsatisfied and feeling helpless to seek further. The evidence was too strong to deny. I did not lose faith in the Bible . . . but from that time on I viewed biblical interpreters with much suspicion.

Of course, the scientists did not help much either. They had theories . . . but none that sufficiently explained these creatures. They at least admitted they were speculating. For me it remained a mystery unresolved, even in theory. With so little to go on to fill in the details, I simply accepted the data, curiously considered the hypotheses, and **chose to believe in the Bible!** I was not conscious of it, but I was choosing on the basis of "Where the alternatives led!" The arrangement of the data about life and its relationships by scientists were interesting, but always ended in a frustrating mystery. When the game of playing scientist was over I was without any absolute answers. This, followed to a logical end, could lead to "Agnosticism"—the "I don't know" philosophy of life.

The Bible gave me answers about life (though not about dinosaurs) that met my needs. There I found optimism and purpose and I know that somehow God was the cause! He was found to be true and dependable. To know "The Lord is my helper, I will not fear" (Heb. 13:6), was strengthening, even though he has not written the answers to all my questions in a book. By the Bible, I was led by faith.

I Could Be A Theistic Evolutionist!

Later the conflicts and mysteries were reawakened. I was studying to be an engineer. I felt the need to make things harmonize. I wondered if the problem solving approach of an engineer might furnish a basis for agreement between the Bible and science. I wanted the Bible to be true, and I wanted faith supported by reality. It seemed important to me to make science and my faith compatible. I began a methodical search for help and found the material was voluminous. I was heartened to find that others have pointed to **some amazing parallels** between the current scientific arrangement of the data and biblical statements touching the same material. Consider a few of these:

1. **Elements of Physical Science**—Science reduces all reality into five measurable universals; time, space, matter, energy and motion. All science concepts are combinations or derivatives of those simple forms of physical nature. Bible statements permit or endorse these as truth. "In the beginning

(time) God created the heavens (space) and the earth (matter) and the spirit of God (energy) was moving over (motion) the face of the waters." (Gen. 1:1, 2.) To me this was so simple—yet profound.

2. **Geology**—Parallels are also observable between the "eras" of the geological time table and biblical statements. The pre-geological era (cosmic) is permitted by the period of "chaos" in Gen. 1:1, 2. The six days of creation in the Genesis account have points of likeness to six geological eras from the Azoic to the Cenozoic. Although the time needed for the "evolution" of these periods seems distorted from the biblical view.

3. **Psychology**—Increasingly respectable is the science that studies the nature of human personality. Dr. Eric Bernes' hypothesis of the three-fold structure of human personality popularized by the terms; Parent, Adult, and Child as the three ego states, finds biblical reinforcement in the three-fold personality of God; Father, Son, and Holy Spirit. Man is created in the image of God (Gen. 1:26).

More could be said about genetics and heredity, geography, entomology, etc. The material is vast, systematic and amazingly parallel between science structures and Biblical Revelation. But where does all of this take us?

At first the answer seems to lead to accepting "evolution" as the "mechanism" used by God in creation. The Bible tells us God created, evolution tells us how He created. But underlying this is still the problem unsolved by science as to the time and way of execution of the beginning of these processes. The problem of creation versus evolution is still unresolved. We now have to decide **if we want to explain origins by evolution or creation.** And we are trying to decide without any clues, either biblical or scientific. The grounds for debate pre-dates biblical revelation and scientific principles. The theory that led us to this place was "evolution." To be consistent we must continue to pursue new answers from the same philosophy. **Evolution is become God!** Or even worse **God is subordinate** to the processes of evolution. A position I cannot accept!

Actually a more thorough study convinced me that theistic evolution created many more new mysteries than it explained. When one considers the delicate balance of things that preserve life, it is as difficult to believe that this balance of things could be maintained under the dynamic changes needed for the earliest life forms to begin evolving as it is to accept the explanation of spontaneous creation. Was the earth sailing through the universe the first three days (eras)? What was the source of light the first three days? How could there be seasons and cycles of nature to synthesize life? And most dramatic to me is how to explain the slow development and progress of man for millions of years, when the last 10,000 years have produced such dramatic accomplishments? Also there are too many biblical statements that stand to be in conflict. What about the origin of the human spirit and our sense of values?

To arrange the known forms of matter and life and life processes in a logical structure from simplest to most complex to explain their development—and then harmonize Bible statements with this system leads to theistic evolution. It does not remove the mysteries of reality. It may even raise questions that are not relevant at all. Although easily absorbed in the intriguing parallels between science and the Bible, I could not trust in the theistic evolutionary theory, because it leads me to an end that is unacceptable. For it ultimately makes the system God!

I Could Be A Hypocrite!

Bible believing people have often taken a ridiculous position in matters of science. I often feel a threat is being made upon my faith by an hypothesis

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A FABLE - I Had A Dream

Chuck McGhee, Mocksville, N.C.

You won't believe this, but I had a dream last night. I tell you the truth! In my dream I stepped outside in the middle of the night, and it was bright as day! Weird? You have not heard anything yet! It was thundering . . . and raining too. Not water drops, mind you. But **words!** Honest! Big words! Little words! Nouns, verbs, prepositions, some I recognized, others were new to me. They were coming down all over the place. I thought, "Someone up there is trying to tell me something!" I scooped up a pile and ran back into the house (after all, who wants to get all wet with words?) When I came back out for more I found it had stopped raining, it was silent, the words were all gone.

My first model . . . Chance and random thinking . . .

Back inside I looked at my treasure. Seven words I had, all scrambled up. Too bad, I thought, I didn't get more. Maybe I could better find the meaning. Seven words is not much. Still, they may say something. So I applied myself to understand this wisdom from above. First, I tossed them up and let them fall on the table. Still scrambled . . . they made no sense to me! I shook them around in a hat and poured them out. . . . Still, no understandable message. "What is He trying to say," I pondered. I arranged them and rearranged them, but nothing seemed to work. Maybe I don't have enough data. If I only had had a bigger bucket! Look at them . . . they are all different:

"tested, now, hope, faith, assured, is, a."

Sometimes they almost make sense . . . but always something is wrong. What if I wake up before I learn its meaning. Oh God, please help me; I'm not getting anywhere by myself!

My second model . . . Organized thinking, from simple to complex . . .

I noticed that some of the words are almost alike. Some have meaning within themselves. Some have meaning only when placed before another. Maybe that's it! Order! Maybe words grow like people do? Perhaps they evolve and a logical arrangement would be from the smallest to the largest, like this:

"a, is, now, hope, faith, tested, assured."

Well, isn't that fascinating? Each word is different in length by exactly one letter! I'll bet the next word would have had eight letters. I wonder what it would have said? On the other hand there are no gaps and no duplications. This may mean it is a complete set. But then, I still do not know what it means. Where shall I ever find the key to unlock this mystery?

My third model . . . Revealed thinking by faith . . .

It seemed as though the night was almost gone and I was frantic with despair. You know how it is to go through a dream without knowing its meaning. I could say I had the answer, but I didn't. I could try other methods, and maybe I will. But just then I heard the thunder again! I ran outside to see . . . maybe there are more words to come. But instead I heard a voice, it said:

"A tested faith now is hope assured."

I ran back in to look at my words. I knew that some of them were the same. Sure enough, as clear as day, it fit. The meaning is plain, the mystery is revealed! Can you blame me for believing? After all who would argue the meaning of his words with the Author Himself?

"Take heart, men, for I have faith in God that it will be exactly as I have been told." (Acts 27:25.)

EVOLUTION: Fact Or Fiction?

Howard Winters, Duncan, S.C.

(Editor's Note: This item is not a part of Brother McGhee's selections, but we already had it prepared for our "Thinking Things Through" column and it seemed to us that this would be a good issue for it to appear in. –H.W.)

There are a number of ways to define evolution, but simply stated it is the theory that all forms of life are the results of chance development–that is, life accidentally occurred in some distant past and has gradually changed from one form to another, from the lower to the higher. (That is coasting uphill!) By the very nature of things, such a theory can never be proven, even if there were a possibility that it could be true. In fact, it can never even become a true scientific theory (except theoretically); it must forever remain an hypothesis (a guess based on no supporting data). Yet in the absence of any scientific evidence whatsoever, men (and usually men of great learning) often choose to accept this unproven hypothesis as a fact because of the alternative. As far as origin is concerned, there are only two possibilities known (or seriously considered) at this time, namely, chance evolution and divine creation. When one rejects God and His creative power he is driven to evolution; when one rejects evolution he has no alternative but to accept creation, and thus the Creator. We must believe that the things that are are here by the creative act of God or else believe that they are here by chance accident. We cannot believe both–or at least we cannot believe both without believing a logical contradiction. Nor can we believe both and believe the Bible, because the Scriptures teach that all things are here by the creative act of God. Thus those who accept evolution must accept i not because it is or can be proven, bu because they have rejected the Bible a the revelation of God's order of thing

But, on the other hand, the natur of creation (an act not repeatable fo observation and study) makes it diffi cult to scientifically disprove evolu tion. So the evolutionist may say tha we can no more prove creation than h can prove evolution. From a scientifi point of view this objection has som weight, but it overlooks innumerabl unconsidered factors.

For example, the way the huma mind is constructed, the way it rea sons, favors creation. The mind ca reason only from cause to effect o from effect to cause. It cannot accep an affect without a cause. One of th first questions an infant asks i "Why?" And we keep on asking wh as long as we live because we see ef fects and we keep searching for causes Our mind sees a world teeming wit life (that is the effect). It asks "Why?" Where did it come from? Who mad it? And before the mind can be satis fied with the answer it must be con vinced that the cause is adequate t explain the effect. When one sees a chicken he asks, "Where did it com from?" The answer is, "From an egg." But where did the egg come from? I came from a chicken. Thus the min reasons from a chicken to an egg, an from the egg to another chicken There cannot be a chicken without an egg and there cannot be an egg without a chicken. But somewhere in the past this process must end. We must come to a chicken without an egg (or an egg without a chicken). Since the mind must have an adequate cause to explain that chicken without an egg, it naturally concludes that the first chicken was here by creation–creation by a power adequate to explain the creature. The mind simply will not accept origin without a cause. To say that the chicken just happened (that it was a chance development) will no more satisfy the human mind than to say that a picture painted itself or that a book is its own author. Chance development is therefore not an adequate cause. But that leaves only one alternative: God! "In the beginning God created the heaven and the earth." (Gen. 1:1.)

The construction of the human mind is only one of many ways to show that the groundless theory of evolution is not an adequate cause for our being. One of the most delightful and humorous thoughts we have seen is told by Leroy Brownlow in his highly interesting and profitable gift book, **A Time To Laugh—Or—Grandpa Was A Preacher.** He says:

There were times when grandpa used short speeches to great effect. Evolution was beginning to trouble the church—some for it, some against it. A meeting of preachers was called in a distant (100 miles) city to consider the topic. Grandpa was invited to attend and speak. He was last on the program. Mounting the platform in his country way, he addressed them: "Fellow-preachers, it is getting late, very late. Much has been said, maybe too much. I don't know of anything I can say that will add to it. So I'm going to walk out of here, walk down the street and get a hotel room. Now there's not but one question for the rest of you to decide: Are you going to get a room or a tree?"

Decide that question and you will have settled the matter of origin. Decide that question and you will have determined whether evolution is fact or fiction?

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Waynesville, N.C.

JIMMY CANUP, Reporting: My family and I have completed our move to Waynesville and look forward with great anticipation to a very profitable work with the church here. Sometime in the near future we plan to begin taking a religious survey of the area and hopefully this will afford the opportunity of setting up home Bible studies and enrolling others in our correspondence course. We already have a bus ministry in progress and we are just beginning a tract ministry. The potential for growth in the Lord's church in this area looks great. We solicit the prayers of brethren everywhere that we may be strengthened and encouraged to do great things in the Lord's service. Those who visit in this area always have an open invitation to visit with us in our services.

High Point, N.C.

JIM STUTTS, Reporting: Margaret and Rhoden Presnell conducted the "Growing in Christ" series for us in June. They did a marvelous job in challenging us in our educational program, the leadership and individual members. Rhoden has made a remarkable recovery from his stroke of last year and preached and taught us effectively. Others desiring such a challenge may contact the Presnells at Greer, S.C.

Our bus ministry continues to be the most effective and powerful tool for evangelism we have used. The second bus should be in operation by the time you read this.

The church here is placing the textbook **Biology—A Search For Order In Complexity** in the public library and local school libraries so teachers might know of the fallacy of evolution and the science book that upholds the creation view.

WANTED

Full-time, experienced minister for small Church of Christ in Greensboro, N.C. House and utilities furnished. If interested, send resume to Woodmere Church of Christ, 2139 Textile Drive, Greensboro, N.C. 27405.

The Mebane Street Church of Christ in Burlington, N.C. is in need of a gospel preacher. Ability to work with young people desirable; also must be able to do follow-up work with contacts from Bible correspondence courses, bus ministry, and benevolent program. Anyone interested may contact either of the following: Charles Parker, 419 N. Sellars Mill Road, Burlington, N.C. 27215 (Phone 226-5447) or Vance Vanhoy, Route 1, Box 276-20, Burlington, N.C. 27215 (Phone 584-7596).

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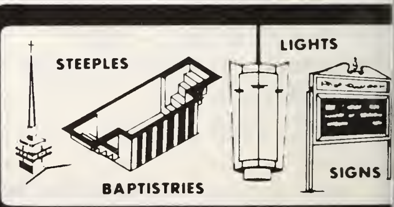

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HERE DOES IT LEAD?

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at I take more seriously than the ientist himself does. I do not know e age of mankind or the earth from blical revelation. I do not know here Cain got his wife. I do not know hen it first rained upon the earth. or do I know if Ham is the father of e Negro race. To take dogmatic posi- ons on these kinds of issues without ore information from either biblical evelation or scientific knowledge is to retend I know more than I really do. e should learn the lesson from the harisees who interpreted the prophe- ies about the Christ and disputed heir positions with others, yet did not now Jesus. This led to their charac- eristic hypocrisy. I do not want to be hypocrite!

Both religious and science disci- lines require open mindedness in pur- uit of truth. In many areas this means must be content with my faith—and eave some questions open till suffi- ient data, scientifically or biblically earned, is forthcoming. **Some ques- ions still await solutions!**

My Bible Position On Science

So here I stand, believing the Bible's penetration into the realm of science is chaste and reasonable, but knowing that mysteries exist. In all of my seeking nothing has disturbed my conviction that a man can be a scientist and a Christian, accepting the biblical proposals with integrity. I set my course from these biblical propositions:

Out of nothing God's power brought into being what is. This process we call spontaneous creation.

There is to be an end of the world and the judgment of man.

Man is created in the image of God.

Sin and disorder are present in the moral realm of the world.

Intellectual quests are an appropriate part of man's relationship with his creator.

God shapes the course of history for His purpose. He has intervened specifically through miracles, the person of Christ, the Scripture, and His abiding Spirit.

The ultimate end that this leads me to is . . . "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, against such there is no Law." (Gal. 5:22.)

"If you want to hear all about the trouble of the church, ask someone who hasn't been there for months."

A SCIENTIST TESTIFIES

Recently Dr. Wernher Van Braun, one of the leading authorities in missile development and space exploration, wrote:

"In our modern world many people seem to feel that science has somehow made such 'religious ideas' (as immortality and purity of life) untimely or old-fashioned.

But I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even a particle, can disappear without a trace. Nature does not know extinction. All it knows is transformation!

If God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation – the human soul?"

The materialistic theories of origin and existence are on the defensive. This scientist and others like him are saying with increasing assurance that the spiritual version of reality is now the one supported by the weight of evidence. Paul's statement in Rom. 3:4, "Let God be true though every man be false . . . " still has the ring of good advice!

EDITORIAL BOOK VIEWS

The Supernaturalness of Christ, Wilbur M. Smith. Baker Book House, Grand Rapids, Mich. 49506. 231 pages. Paper $2.95.

In this book the purpose of this well-known author is to show that there is an abundance of evidence in the first four books of the New Testament to convince any honest, open-minded person that Jesus Christ was more than a man, that He was the supernatural Son of God. He first shows that the gospel records are trustworthy. He then proceeds to base the claim upon four areas of evidences, the virgin birth, the miracles, the transfiguration, and the resurrection of Jesus. He presents the case in an overwhelmingly convincing way. When he reaches his conclusion one must agree that the only way not to accept Christ as a supernatural being is to refuse to accept the evidence—to render a verdict without using the proof. In this age of doubt, everyone should read this book. Indexed.

Topical Index & Digest of the Bible, Harold E. Monser, ed. Baker. 681 pages. Cloth $8.95.

There are many helps to the study of the Bible available, each filling a specific need, but this book is not designed to replace any of them. Regardless of how many such helps you now have, such as concordances, dictionaries, etc., this book can be of immense help to you. It consists of all the topical analyses (footnotes) found in the famous **Monser's Cross-Reference Bible** plus other features. There is 140 pages of introductions to the Bible and each individual book, including charts, list of Old Testament incidents referred to in the New Testament, a list of all Old Testament passages quoted in the New Testament, etc. It is a gold mine at your fingertip. The longer it is used the more valuable it will become to serious students of the word of God.

Relativism In Contemporary Christian Ethics, Millard J. Erickson. Baker 170 pages. Paper $3.95.

Whether we like it or not, here is a subject that every Bible teacher is confronted with. Men of little or no faith have seriously questioned biblical morals and their human philosophies such as situation ethics, have spread like leaven throughout society. The "new morality" destroys the foundation of Christianity. This makes this book needful, timely, and profitable The author leads one into a study of situation ethics, especially as advocated by Joseph Fletcher and John A.T. Robinson, by giving its cultural background, the theory itself, the problems confronting relativism, a critique on relative ethics, and an alternative approach. Many of his conclusions are sound and true to the Scriptures. For example, he says, "If the teaching or the actions of Jesus seem at some point to conflict with one's understanding of **agape**, then one's conception of **agape** is in need of correction, not Jesus." We need to be informed on this subject and this book will challenge your thinking.

The Atonement, Archibald A. Hodge. Baker. 440 pages. Paper $3.95.

Although this book is Calvinistic in viewpoint, it advances the substitutionary theory of atonement as it is opposed to the moral influence and governmental theories. Thus you will not agree with its theology but you can learn a good deal about the atonement. Its 28 chapters are filled with close and forceful logic, not always easy to follow. We would not recommend it for general reading (it is too logical for that anyway), but for the advance student of the Bible, one who is able to separate the tares from the wheat, it could be extremely profitable.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

CHRISTIANITY AND SCIENCE

When we consider what religion is for mankind and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relation between them. We have here the two strongest forces . . . which influence men, and they seem to be set against the other — the force of religious institutions, and the force of our impulse to accurate observation and logical deduction.

—Alfred North Whitehead

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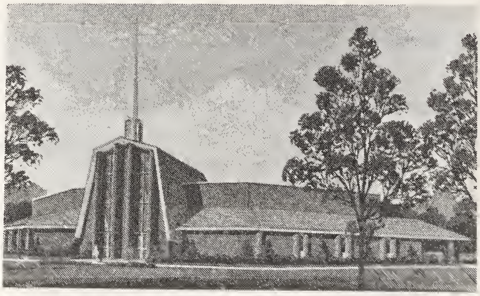

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CAROLINA CHRISTIAN

Vol. 16, No. 9, September 1974

Fairview in Spartanburg — See Page 16

EDITORIALS

CAMPING SUMMER

This has been another banner year for campers in the Carolinas. Nearly 2000 people, counting campers, staff, and workers, enjoyed great periods of learning and fellowship at the three major encampments. Over 700 attended Blue Ridge Encampment at Black Mountain in June for its four day session; more than 500 strained the facilities of Palmetto Bible Camp during its four weeks of operation in June and July; and 440 campers crowded Carolina Bible Camp two weeks in August. It seems to us that camping (to teach the Bible) is the most marvelous success story of any effort put forth by individual Christians in the Carolinas. (Someone should write its history!) There is simply no way to determine the impressions made and the good done in the combined seven weeks of camping. But the more than 100 (about 50 baptisms) who responded to Christ's call for commitment may give some indication. Plans are now underway at all three camps to make next year even better than this. We hope many of our readers will plan to be a part of this exciting week.

ESCAPING TEMPTATION

Temptation is an enticement to sin, and it has a creeping nature, usually attacking at the weakest point. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:13-15.) Notice the progression pointed out in these verses: (1) there is the drawing away by lust—this is the desire; (2) then there is the enticement—the sin to be committed; (3) next comes the conception—letting the desire take root and grow in the heart; (4) the sin is then committed—the overt act; (5) finally the results—sin brings forth death. In this case temptation is not escaped, sin is committed, and death is the result.

But yielding is not necessary. God has provided a means of escape. Paul says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.) Two things should be observed here: (1) we are all constantly faced with temptation, but no one is confronted with a temptation but such as is common to man; (2) every temptation comes with a built-in means of escape—each one has an emergency exit. This is not to say that everyone who is faced with temptation will escape. Many do not because they will not accept the provided means of escape. But it is to say that there is a way to escape if one will take advantage of it. God sees to that. Our obligation is to find that escape and take it.

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THE LORD'S WORK

Often when we talk of the Lord's work we mean that which we usually consider the work of the church. But there is really no work that a Christian can rightly and properly engage in that is not the Lord's work. We furthermore talk about "full time workers" in the church. But every Christian should be a full time worker. Everything a Christian does, and this includes the work by which he earns a livelihood, should be done for the Lord, whether it is considered work or play. The preacher, the doctor, the lawyer, the statesman, the weaver, the cotton picker, the ditch digger, the garbage collector, etc., should be devoting their whole work to the Lord.

This is a great Bible principle that is often overlooked, but Paul had a good deal to say about it. He wrote unto servants (slaves) saying, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men." (Eph. 6:5-7.) Again, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (Col. 3:22-24.) To illustrate this, there is a delightful little story of a minister who went to a new congregation to begin working with it. On Sunday morning as he entered the building, a little elderly lady was there cleaning. He introduced himself with the comment: "I am the new minister here. What work do you do for the Lord?" Showing a great degree of Biblical understanding, the woman quite humbly replied, "I do all my work for the Lord." And so should every Christian!

Some unknown author has written:

Lord of all pots and pans and tens,
I have no time to be
A saint by doing lovely things,
By watching late with Thee,
Or praying in the dawnlight,
Or storming Heaven's gate.
Make me a saint by getting meals
And washing up the plates.

Warm all the kitchen with Thy love,
And fill it with Thy peace,
Forgive me all my worrying
And make all grumbling cease.
Thou Who didst love to give men food,
In room or by the sea,
Accept this service that I do—
I do it unto Thee.

PREACHING CHRIST

That we are to preach Christ, the whole Christ, and nothing but Christ admits of no doubt among those who know and love the truth. But what does it mean to preach Christ? Perhaps a parallel case will help us clarify the answer to this question.

In his speech before the elders and the apostles who had assembled in Jerusalem to settle the matter as to whether a Christian was subject to the law of Moses or not, James said, "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." (Acts 15:21.) This plainly states that Moses had been preached in every city, but how did the Jews preach him? James says that he was read in the synagogues every Sabbath day. That is, the law which had been given through Moses was read or proclaimed, and in preaching that law they had preached Moses.

In the Christian age we are not commissioned to preach Moses; our mission is to preach Christ. When Philip went down to the way that goes from Jerusalem to Gaza and joined himself to the chariot in which the Ethiopian

(Continued on page 9)

Are You A Spiritual Midget?

Max Reed, Statesville, N.C.

Few Christians would voice disagreement with the New Testament instructions on the necessity of spiritual growth. Although the agreement on the necessity may be nearly universal, there exists a credibility gap in the actual application that is of monumental proportions.

Faithful teachers of the word of God are continually encouraging others to become more deeper involved in study of the Bible. Slothfulness and indifference make such efforts almost totally unproductive.

To the few who do seek divine instruction from the word of God there is still another problem that needs to be overcome. This problem is the tendency that all too many brethren have of finding satisfaction in their knowledge of the basic (first) principles they have learned and never seek to go beyond these. The Bible is abundantly clear on the necessity of going beyond first principles, "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God." (Heb. 6:1.) Many brethren wallow in first principles for so long that any attempt to teach them deeper truths from the word of God is frustrated. Lack of understanding of the deeper things of God causes many to look upon these truths as contradictory to the shallow concepts with which they have become comfortable. In order to keep the feeling of security that shallow wading brings they must brand these deeper things as false teachings. Thus the conscience is kept clear and the necessity of further investigation is eliminated. This problem is not unique to this generation because the Hebrew writer spoke of those, "Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing." (Heb. 5:11.) One thing these brethren are not considering is that a lifetime of wallowing in first principles is "dead works." (Heb. 6:1.) Another thing they fail to realize is that to fail to go onward is to drift backwards. The Hebrews were such as "have become" dull of hearing, and "have need again that someone teach you the rudiments of the first principles of the oracles of God." (Heb. 5:11-12.) This indicates that an inordinate amount of time spent at the same spiritual level amounts to regression.

First principles are not to be neglected. Neither are we to continually emphasize first principles to the exclusion of other truths. Those who do such are best described as a man who is continually building the same foundation and never completes the house.

When a baby born into this world does not grow in proportion to the number of years it has lived it becomes a midget. When a Christian fails to grow spiritually in proportion to the number of years he has been in the Kingdom he becomes a spiritual midget. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For everyone that partaketh of milk is without experience of the word of righteousness; for he is a babe." (Heb. 5:12-13.) There are multitudes of spiritual midgets in the Lord's body who could correct the situation simply by using the ability that God gave them to grow. They could realize that even though milk is soft food and steak is solid food that they are both food and that first principle truths and deeper truths are both truth. The mental faculties of men as well as the physical are developed and strengthened by exercise. The Christian who fails to properly exercise his mental faculties can never expect to properly understand even the first principles of which he confidently affirms an understanding. He has failed to grow "by reason of use" in his God-given ability to understand more than first principles. Paul said that it is impossible to speak to such as unto spiritual. (1 Cor. 3:1-2.) The first principles are often misunderstood and misapplied because of the lack of light shed upon them by deeper truths.

Preachers are often frustrated in attempts to teach church members beyond first principles. Those who have become "dull of hearing" because of stagnation at the first level of spiritual growth find their comfort at this level threatened by deeper teachings. They must turn to such labels as "liberal" or "modernist" or accuse the preacher of teaching denominational doctrine to justify the shallowness of their thinking. They love the truth but only that portion of it wherein they are comfortable. It is this writer's conviction that one can love the deeper truths of God as zealously as he can the truths of the first principles.

Brethren we must be more serious regarding our spiritual growth. Our crying need is to grow up in the Lord.

THERE IS POWER IN THE BLOOD!

Larry A. Jelley, Columbia, S.C.

The song which bears the above title has been common among us and among the denominational world for a number of years. However, in the past few years, this song and many others like it have been deleted from denominational songbooks. The reason for this, according to many "experts," is that our society has progressed so far that songs and sermons emphasizing the blood of Christ are repulsive to a great many people.

Evidently the authors of many modern day "translations?" go along with this idea. **Today's English Version,** better known as "Good News For Modern Man," is a case in point. This writer has a copy of the 1966 edition before him. In the following important passages dealing with the blood of our Savior, the TEV authors used the word "death" instead: Acts 20:28, Rom. 3:25, Rom. 5:9, Eph. 1:7, Eph. 2:13, Col. 1:20, Rev. 1:5 and Rev. 5:9. In Col. 1:14 they deleted the entire phrase and in 1 Pet. 1:19 they changed "precious blood" to "costly sacrifice."

The liberties which the TEV authors took in this regard cannot be defended on the basis of making the Bible easier for modern man to understand. Surely all of us understand blood as well, if not better than, the term death. Neither can they be defended on the basis of higher scholarship. Every one of the verses noted above contains the Greek word for blood. Both Thayer, in his Greek English Lexicon, and Young, in his analytical concordance to the Bible, translate the word as "blood, whether of men or of animals."

When a preacher becomes too sophisticated to speak about the blood of Jesus and when a congregation becomes too sophisticated to sing about it, they evidence the fact that they have total lack of understanding of the good news and that they are swollen up with sinful pride. May God forbid that such attitudes might ever enter the church of Christ.

Consider for a moment the power in the blood of Christ: Matt. 26:28 – Seals the New Covenant; Acts 20:28 – Purchased the Church; Rom. 5:9 – Justifies Sinners; Eph. 1:7 – Redeems Us (also, Col. 1:14; 1 Pet. 1:19; Rev. 5:9); Eph. 2:13 – Brings Us Near to God (also Col. 1:20); Heb. 9:14 – Purges Us from Our Sins; and Heb. 13:12 – Sanctifies Us (Separates Us from the World to be Dedicated to Jehovah God).

Where Is The Switch?

Olan Hicks, Huntersville, N.C.

Most electronic implements have controls which may be pushed, pulled or turned to activate the instrument and control its action. A radio has a switch and a volume control. Some things have a whole panel of controls to regulate several features of their performance. So we understand the idea of a control system. Now where is the "switch" or control panel for this supernatural power we are currently discussing?

It seems that most people who claim to have use of this power regard faith as practically the entire control system. They contend that faith is what it takes to turn it on and that the amount of power available is limited only by the limitations of your faith. Oral Roberts expressed it this way: "As I meditated on this, a thought came crystal clear: whatever you can conceive and believe, you can do. It was God speaking in my heart from the Bible linking me with His creative power." **(Seed Faith,** Pg. 7.) The statement, "Whatever you can conceive and believe, you can do," is printed in italics and underlined. Later, on the same page it is repeated again and the idea is developed that even God is subject to this method; that in creation God first "conceived" the idea of man and then "believed" him into existence. Now this may well be an extreme concept that is far beyond what most people would go in estimating the power of faith, but regardless of the extent to which one might carry it, the fact is that most claimants to supernatural power do regard faith as both the "switch" and the "volume control."

But this concept is completely reversed to what the Bible says about the purpose of miracles. It destroys the idea of the miracle as a "sign" or demonstration of power, whose purpose it is to produce faith. It makes it instead a **result of faith.** When Jesus healed the palsied man, in Mark 2, He first stated His purpose, "That ye may know that the son of man hath power on earth to forgive sins . . . " Then He healed the man. Rather than reacting to faith, He was acting to produce faith, a belief that He did have power to forgive sins on earth. (Verse 10).

The apostle Paul wrote, "Wherefore tongues are for a sign: not to them that believe but to them that believe not." (1 Cor. 14:22.) John said that Jesus did many other miracles which he had not written down, but he said, "These are written that ye might believe that Jesus Christ is the Son of God." (John 20:31.) The purpose again was to produce faith. The blind man of John 9 did not know whether Jesus was a sinner or who He was. (Verses 24-25.) But Jesus healed him and the purpose is stated in Verse 3, "That the works of God should be made manifest in him." So the Bible clearly retains the idea in the original meaning of the word miracle, that of a demonstration of power, a "sign.

But what about those cases where faith **does** seem to be a condition? For example, in Matthew 9 Jesus healed two blind men. He first asked them, "Believe ye that I am able to do this?" When they answered, "Yes," He then said, "According to your faith be it unto you." (Verse 29.) And their eyes were opened. Again, Paul found a man at Lystra who had been a cripple all his life. The Bible says that Paul, "stedfastly beholding him and perceiving that he had faith to be healed . . . " (Acts 14:9.) And then there is the statement of Christ concerning what His disciples would be able to do, "If ye have faith as of a grain of mustard seed." (Luke 17:6.) In Matthew 17, when the disciples had been unable to cast out a certain demon, they asked the Lord why. He answered, "Because of your unbelief." However He did continue on in that case to say, "Howbeit this kind goeth not out but by fasting and prayer." (Verse 21.) So we have cases where the miracles clearly did not depend upon faith and we have cases where they just as clearly did depend upon faith. There is even a case recorded in which a miracle was predicated upon the faith of another person. (Matt. 8:13.) So do we now have contradictory teachings in our Bible as to what constitutes the "control panel" for miraculous power?

No. Our problem is that we have looked beyond the actual control point. We have been looking instead at the conditions on which miracles were performed. These obviously varied from case to case. But in each case the control factor was the same, the will of God. Who decreed that the miracle of Mark 2 should be done in order to convince some people who did not believe something God wanted them to believe? It was Jesus, by the authority of God. This same Jesus decreed that the two blind men should be healed on condition that their faith was sufficient. Although the conditions were different in the two cases, the controlling element was the same. Who decreed that certain demons could be cast out only by prayer and fasting? The same Jesus who empowered Paul to compute that the crippled man's faith was enough that God would heal him. It was this same Jesus who gave His chosen apostles power over unclean spirits, " . . . to cast them out and to heal all manner of sickness and all manner of disease." (Matt. 10:1.) He could not have transferred to them a power He did not have.

But notice this consistent feature in every case: whenever Jesus used this power or gave it to anyone else, if conditions were involved, He stated them. And when He stated them, they did prevail; they were necessary. Whatever conditions He did not state in any given case, were not necessary in that case. For example, the fact that He made faith a condition in healing the two blind men did not affect His capacity to heal the same affliction in the man of John 9 without regard to faith. So here we find what we are looking for, the "control panel," where supernatural power is regulated. It is God's power in the first place and His will is the total controlling instrument. Jesus announced the source of His power by saying, "ALL power hath been given to me in heaven and on earth." (Matt. 28:18.) It is a serious mistake to think that such power is subject to the control of human faith, or incantations, certain combinations of words, or magic charms, or anything except what God specifies in each case that it shall be subject to. Faith is of great value and we cannot please God without it. But we cannot control God with it. "Positive thinking" has value to man's psychological makeup, but it is error to think of it as the control switch for supernatural power. God is the complete and only controller of this power and He does not relinquish that control to any person, condition, element or force. What He will or will not choose to do with it and upon what conditions is a matter for further study. Our purpose in this article is to establish exactly what and where the "control panel" is.

Having located the truth that God is the complete and only controller of supernatural power, we have in that a fact that assures us that God does not intend for man to have control of this power in any circumstance. If He had intended for man to supervise the use of this power in any way, He would have given consistent stipulations as to how it may be obtained. He would have revealed to us how it is to be controlled. He would, no doubt, have given instructions on what it is to be used for and what it is not to be used for. The very fact that the Bible omits any such instruction and gives no ex-

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The Meaning And Need For Miracles

Part I

Henry L. Fuhry, Asheville, N.C.

The dictionary definition of a miracle is "an effect in the physical world which surpasses all known human or natural powers and is therefore ascribed to supernatural agency." It has been defined in the narrowest Biblical sense as events in the external world wrought by the immediate power of God and intended as signs or attestations. Miracles were not merely wonderful events but included signs, powers, and the works of God. They were not merely supernatural events like the creation of the world; for God did not bring the universe into existence as a sign or attestation. Nor, could they be merely considered extraordinary providences alone, which men sometimes term miracles of providence, as such are not signs. We hear people refer to an unaccounted for disappearance of cancer or some other incurable disease as a miracle. Or we hear of the so-called "miracle" drugs like penicillin, the antibiotics, etc., or we hear a person who was involved in an automobile accident say, "It was a miracle I was not killed." None of these are miracles because they are not signs, nor are they according to Bible standards. Some examples of extraordinary providencies would be when the locusts were blown into Egypt by the strong east wind and then blown away again by the west wind, and the arrival of the quails (which migrate in the spring) and supplied meat to the Israelites (read the book of Exodus). These were foretold and were intended as signs. Miracles were possible because God sustains, controls, and guides all things. Man, on his own, cannot perform miracles and never could. It was only through the power of God that they were performed. The miracles enumerated in the Bible are genuine because they fulfill four characteristics:

1. They exhibit the character of God and teach truths concerning Him.
2. They are in harmony with the established truths of the Bible.
3. There was adequate occasion for them. God did not work them except for a great cause.
4. They were established not by the number of witnesses but by the character and qualifications of the witnesses. (The miracles contained in the New Testament were witnessed by Christ's disciples as well as others and they were put into writing by authors inspired by God.)

From these four tests it is easy to see that "so-called" miracles of today professed by some religious groups or persons fall short. It can also be seen that, according to these tests, the period of miracles ended when the teaching of Christ was put into written form—the New Testament (by the end of the first century).

The miracles of the Bible were confined almost exclusively to four periods, separated from each other by centuries:

1. The redemption of God's people from Egypt. The 10 plagues – (1) rivers turned to blood, (2) frogs, (3) lice, (4) flies, (5) murrain on cattle, (6) boils, (7) hailstorm, (8) locusts, (9) darkness, and (10) death of the first-

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born of the Egyptians.

2. The life and death struggle of the true religion with heathenism under Elijah and Elisha (read 1 and 2 Kings).

3. The exile in Babylon, when Jehovah afforded proof of his power and supremacy over the gods of the heathen – Daniel cast into the lion's den (Dan. 6:33.); and Shadrach, Meshach, and Abednego put into the fiery furnace (Dan. 3:12-30.)

4. The introduction of Christianity, when miracles attested the person of Christ and His doctrine.

This latter period is the one we will discuss in detail. Such powers were necessary in the early church. Otherwise, the proclaimers of the gospel message could not have convinced unbelieving Jews of the genuineness of the doctrine of Christ. Of the apostles it is affirmed: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." (Mark 16:20.) The signs were miraculous acts which God enabled them to perform so that those to whom they preached would know that they were from God, being able to do things only empowered by God. Originally, inspiration was in men; and those men were miraculously endowed; eventually inspiration was transferred to a book–the New Testament; and when the message was fully revealed therein, the need for miracles ended. Inasmuch as the miracles of the New Testament period were to confirm the word, to insist that such are needed and necessary in the church today, is a serious indictment of the word of God. It is an allegation that the word is not sufficient to produce faith. John 20:30, 31 says, "And many other signs truly did Jesus, in the presence of his disciples; which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the son of God." And 2 Tim. 3:16, 17 reads, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." In view of the fact that much false teaching is being done today with reference to the activity of the Holy Spirit, we need to give especial heed to the original purpose of miracles during the first century church. We need to know why they were needed! When they ended! And why some proclaim that they are still needed or even possible today!

Next –

Tongues and Miraculous Gifts

PREACHING CHRIST

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eunuch was riding and reading Isaiah 53, the record says, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35.) Paul, in contrasting human wisdom with the revelation of God, said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) But what does it mean to preach Christ? Just as it was with Moses, to preach Christ means to preach His word, His revelation to man. There is no other way to preach Christ, and those who try some other way miserably fail. "Preach the word." And when you do Christ will be exalted–Christ will be preached.

"When you are average you are as close to the bottom as you are to the top."

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God's Cure For Alcoholism

Howard Winters, Duncan, S.C.

Alcohol is America's number one drug problem. Probably as many as 100 million Americans drink to some extent; perhaps as many as 30 million are problem drinkers; and it is estimated that there are 10 million or more alcoholics. There is a difference in people who drink, a problem drinker, and an alcoholic, although the problem drinkers and alcoholics are listed with drinkers. A person who takes a social drink at irregular intervals or gets intoxicated only occasionally is classed as a drinker. Theoretically he can drink or leave it off as he wishes. A problem drinker is one who cannot "hold his liquor." He drinks frequently and usually does not stop until he is drunk. He uses every occasion, whether it be a celebration or a funeral, as an excuse to drink. An alcoholic is a person who has lost control of himself in how much and when he drinks—he is addicted to alcohol and cannot leave it off without enduring severe consequences. And so there is a distinction in drinkers (it is more or less a distinction of degree), but for the purpose of this study we are going to lump them all together. By "God's cure for alcoholism" we mean God's cure for all drinkers. We think that anyone who drinks has a drinking problem, and we believe that God has the cure for it in His word.

Although there may be many causes, both psychological and physical, for turning to strong drinks, there is only one cure: total abstinence. The remainder of our study will therefore be devoted to showing that the Bible teaches that strong drink in any shape, form, or amount is an evil—an individual evil, a social evil, and a national evil, an evil against which every true Christian must use all his power to eradicate from society. Because it is an evil, we will show that the Bible prohibits its use and thereby indirectly commands total abstinence. (We are not here considering alcohol as a medicine. There is no doubt but that the Bible permits its use for medical purposes, but there is a vast difference in taking a spoonful of something for medicine and in taking a bottleful for the purpose of beclouding the mind, dulling the senses, or living in an imaginary world.)

The Scriptures clearly, and that without any equivocation whatsoever, condemn strong drink as an evil. Isaiah said, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isa. 5:11.) Another spokesman for God said, "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." (Hab. 2:15, 16.) We thus call your attention to several passages from the Bible, a sober Book, which tell us what strong drink does to those who are foolish enough to be deceived by it.

1. **It brings shame and disgrace.** After the flood, "Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:20-25.) The implications of this passage are repulsive to the mind of all decent-thinking people, but it is an example of the shame and disgrace that may come to one who has lost consciousness under the influence of the cup of ruin.

2. **It makes one unaware of impending evil.** The sordid story of Lot and his two daughters illustrates this. "And Lot went up out of Zoar, and dwelt in the mountains, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father." (Gen. 19:30-36.) This unthinkable act could never have darkened the pages of Biblical history had it not been for intoxicating drink. What happened to Lot can happen to anyone during a "blackout" period. Anyone, therefore, who wishes to protect himself from impending immoralities must remain aloft from strong drink. Remember Lot's daughters!

3. **It blurs distinction.** Under its influence one cannot discern between the holy and the unholy, the clean and the unclean. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generation; And that ye may put difference between holy and unholy, and between unclean and clean." (Lev. 10:8-10.)

4. **It distorts vision.** Isaiah cried out, "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." (Isa. 28:7.) This passage primarily applies to the teachers in Israel, priest and prophets, but it would apply with equal force to others and in every situation of life. There are at least four reasons why alcohol distorts vision: (1) it slows down reaction, (2) it creates false confidence, (3) it impairs concentration and thus dulls judgment, and (4) it literally affects vision. And so it distorts vision, whether in teaching, driving, walking, working or thinking. Those under the influence of alcohol "err in vision."

5. **It produces miseries.** "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" The answer to all these questions is given with unerring finality: "They that tarry long at the wine: they that go to seek mixed wine." (Prov. 23:29, 30.) How many broken hearts, how many lost jobs, how many abused and neglected families, how many sleepless nights, how many divorces, how many lost souls, etc., have been caused by strong drink? No one really knows, but we do know that the total misery caused is staggering. Who has woe, sorrow, contentions, and wounds without cause? "They that tarry at the wine!"

6. **It bites like a serpent.** "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:31, 32.) "At the last," not at the first, is the time to determine the product of a thing. If you want to see the real results of strong drink, look at the end, not the beginning. "If those who sold beer, whiskey, and wine told the truth when advertising their wares the ads would read about as follows: 'WANTED! 100 new customers as most of our old ones have dropped out. Ten committed suicide, twenty are in jail, fifteen are in the poor house, one has been executed for murder, three are in the mental hospital and the rest are broke. We must have new customers now! Young, fresh and strong for they will not live to stay with us long. Come and see us. We have brands that will cause you to disgrace your family, paralyze your mind, warp your body, and lose your self-respect and most of your friends.' " When we look at its product we can see that strong drink "bites like a serpent."

7. **It deceives.** "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.) No man ever became a drunkard without taking the first drink. Thus the best and the only way to keep from being deceived by strong drink is to totally abstain from it.

8. **It destroys.** "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." (Prov. 31:6.) Alcohol is one of the most destructive forces in our country. It is deadly to both body and mind.

9. **It impoverishes.** "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." (Prov. 21:17.) We would have known this, even if the Bible had not said it. (See also Prov. 23:21.)

10. **It maddens.** "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. 51:7.) We think nothing illustrates how strong drink maddens a nation better than our ill treatment of national prohibition. It is said that prohibition failed. But prohibition did not fail; we failed prohibition. It is ridiculous to argue that the way to control a thing is to legalize its sale. If this is true, why not legalize drugs? Why not control crime by legalization? All will admit that we have a problem with alcoholic beverages, but all do not agree on the solution. But there is only one way to completely solve the problem, namely, stop making and selling it. That is the solution, plain and simple.

11. **It distorts all sense of value.** Every dearly held value, including human life and freedom, must give way to the despicable demands of strong drink when one is deceived by its ruinous course. Joel gives a true picture of this distorted sense of value when he says, "And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink." (Joel 3:3.) What a depraved act: they sold a girl for wine that they might drink. Today, as it was in Joel's day, men will commit any kind of cruel crime for strong drink—it becomes more important than truth, right, life, or freedom. What a distorted sense of value!

12. **It keeps the drinker out of the kingdom of heaven.** The highest and grandest privilege God ever granted to the sons of men is the right to be a Christian, a member of the church of Christ, a citizen of heaven's kingdom. But to be a child of God one must turn away from the world and the lust thereof and be a follower of Jesus Christ, to be like Christ in heart, word, and deed. But drunkenness (and without drinking there can be drunkenness) is not Christ-like; it is world-like, flesh-like, lust-like. The Bible lists drunkenness among the works of the

flesh, and then adds, "They which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." The next verse goes on to say, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." (1 Cor. 6:9-11.) "And such were some of you" simply states that the Corinthians had been, in time past, fornicators, idolaters, thieves, drunkards, etc., but not any more. They were different now–they were citizens of the kingdom of heaven.

In the twelve areas we have now studied, the Bible very forcefully delivers its verdict: strong drink is an evil–an evil to be shunned by all God-fearing people. Thus if a man follows the Bible he will never drink, nor will he ever offer one word in justification of this cursed evil in any form.

But in the face of this array of Scriptural teaching there are still those who say, "We know the Bible says this but it also sanctions the use of strong drink in moderation." This statement is simply not true. The Bible does not sanction evil in any shape or form. Any passage of Scripture used to justify the use of alcoholic beverages (as we know them today) is a passage woefully used out of its context–a passage used to teach something the Holy Spirit never even hinted at. Perhaps it would help us to see this better if we put it into syllogistic form:

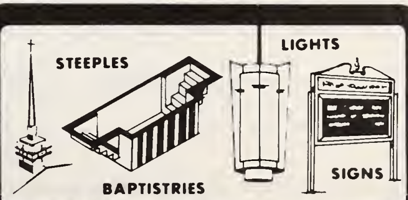
1. The Scriptures do not sanction evil.

2. But strong drink is an evil.

3. Therefore, the Scriptures do not sanction strong drink.

George W. DeHoff, one of God's greatest servants in the world today, once wrote: "One who would insist that Jesus made, endorsed or used intoxicating beverages in view of what the Bible has to say about their use, simply exposes his own ignorance and dishonesty in handling the truth. Bootleggers, whores, crooks, gamblers, thieves, reprobates, and liquor dealers may endorse the drinking of intoxicants. Members of the church who have not really studied the problem may endorse drinking to a limited extent, but the Son of God–NEVER!" With this we wholly agree. Anyone who takes a passage of Scripture and uses it to justify the use of strong drink falls into one of two categories: he either disqualifies himself as an honest Bible student or else he is too ignorant of what the Bible teaches to speak on the subject.

There is a further objection made by some. They say, "Jesus made wine and all the apostles used it." Jesus did miraculously make wine (John 2), and by their actions both He and the apostles sanctioned its use. But what kind of wine did Jesus make? In the Bible the word wine has a large range of meanings. It refers to the growing fruit on the vine (Judges 9:13), to the cluster of grapes (Isa. 65:8), to the first-fruit or first gathered fruit (Num. 18:12), to dried up clusters of grapes (Joel 1:10), to that which is gathered in, the fruit itself (Jer. 40:10), to the treaded out juice of grapes (Isa. 16:10), to the pure juice of grapes still in the vats (Joel 2:24), as well as to fermented wine. Jesus Himself spoke of both fermented and unfermented



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wine when He said, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." (Matt. 9:17.) The old wine was already fermented and the wineskin (for so the word bottle here means) hardened. But new wine, unfermented, must be put into new or flaxible wineskins so that they can expand as fermentation takes place. We must not conclude, therefore, when we see the word wine in the Bible that a strong drink is meant. If it is condemned, it is an intoxicant; if it is approved, it is nothig more than grape juice or a very light wine.

Strong drink such as we have today was not known in Bible times. The process of distilling was unknown for nearly a thousand years after the Bible was written. To say that the Biblical word wine describes alcoholic beverages of today would be a crime against both language and the Bible. Wine in the Bible was usually not intoxicating (and when it was it was severely condemned) and in no case would it fall into the category of distilled beverages. Thus those who drink must either abandon the Scriptures or abstain from the use of alcohol. The Bible prohibits drinking–drinking which produces drunkenness. Nothing can change that fact. And for this reason we can know that any wine that is or seems to be sanctioned by the Scriptures is something other than intoxicating drink. This fact alone answers every argument that has ever been made on any passage in the Bible to try to justify the use of strong drinks.

There is simply no way for one to drink himself sober. He must either drink (and be drunk) or else abstain (and be sober). Since strong drink is the cause, and the only cause of alcoholism, and since the Bible prohibits strong drinks (as intoxicants), we must conclude, therefore, that total abstinence is God's cure for alcoholism.

WHERE IS THE SWITCH

. . . from page 7

planation about the fact that conditions in which this power worked were not always the same, points again to the fact that God has reserved for Himself the exercise of this power. Had He intended for man to utilize such power, He probably would have given it to him to begin with. One of the most obvious truths of the Bible is the fact that powers of the supernatural are entirely subject to the discretion of God. The only instances in which they are subject to condition or to man's reach are those instances wherein God has expressly declared it to be for that specific instance. These powers are subject to only one "control panel," the will of God.

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TRACTS

Johnny Wearden, Wilson, N.C.

Now and then someone says, "The day of the really great Gospel Meeting has passed."

I wonder about this.

Likewise the "grand" statement, "hellfire and brimstone preaching is unnecessary and non-existent in this day."

I wonder about this also.

"The day the tract rack is effective will never come," is also voiced by some.

I don't wonder about this, I challenge this statement. I don't like for my brethren to reason like this. Because this notion is false.

The written word is permanent, thus it teaches, teaches, then teaches some more.

As long as the letters are legible, in Africa, a tract can be traded for something to eat or wear.

In America, it seems, we have formed the opinion that tract racks are useless. Why? Because they are hidden somewhere in the church building? Back in a dim corner in the motel lobby?

Perhaps they are unattractive and not well taken care of. I noticed a rack, not too long ago, in a bus station. It had one old, dog-eared, beat up piece of material in it! Thank God it belonged to some denomination and not us!

The tract is a most effective way of getting the truth and the pillar of the truth, the church, before the people. It is so effective that the Church in Wilson, N.C. is using well over 5000 tracts a year, in just two racks!

We have sent the Star magazine, "A More Excellent Way," to the denominational preachers in town, with a plea to pray and study together for religious unity.

Brethren, I could tell you many incidents of non-christians mailing our tracts to other cities, but I won't. I will say this, if you have a rack or racks in service use tracts that are well written and attractive. (Never give a tract away without first reading it yourself!!)

Get permission to put the racks where there is a lot of traffic, motel lobbys, hospital waiting rooms, bus stations, etc.

The church in King, N.C. has tract rack-coat hanger combinations which they offer (free of charge) to restaurants. A lot of tracts are being put before the public in this manner.

Work is involved in tract racks and their care and keeping, but call it a labor of love.

What would the people who have only the one talent of fault-finding do in heaven?

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Fairview In Spartanburg

Raymond H. Climer, Spartanburg, S.C.

Around the year 1958 the church began meeting at 350 Garner Road in Spartanburg in the Fairview community. It first met in a dug-out basement on a sand floor. A little later the basement was finished and the church met in the basement until about 1966. There were some cold times with snow on the roof and ice water running around the inside walls. But their hearts were warm and they continued to meet and worship the Lord. In 1966 the upstairs auditorium was finished. This was indeed a happy day in the history of the Fairview Church of Christ.

Brother R.G. Moreland worked with the congregation for about 11 years, driving over from Greenville. His efforts will always be remembered and appreciated by the brethren here at Fairview.

In February of 1973 my family and I moved to Spartanburg to work with the Fairview church. I am the first full-time minister the church has had to work with it. The Fairview congregation is not self-supporting at the present time. The Meads Chapel Church of Christ in Nashville, Tennessee supplies about one-half of my support and the Fairview congregation the rest. At the end of 1972 the average attendance was about 30 and the average contribution was about $110.00 per week. At the present time the average attendance is about 45 with an average contribution of $185.00 per week.

In the spring of 1974 the church did some finishing touches on their building. The outside was bricked, more classrooms were made in the basement, a new baptistry was built upstairs, and central heating and air-conditioning was installed. Two new dressing rooms are in the process of being finished. New pews were purchased and the auditorium carpeted.

As a congregation of the Lord's people, we are very grateful and thankful to God for His rich blessings poured out upon us in making it possible for us to have these new facilities. We covet your prayers that we may use these facilities to the glory of God. If you are ever in the Spartanburg area, come and worship with us.

On September 23-29 Brother Milton Parker from Trenton, Georgia will be with us in a Gospel Meeting. Come and be with us.

Southeastern Children's Home News

News Of The Home

The Board of Directors of the Southeastern Children's Home, Inc. met during the month of July. One of the things discussed was the need to become eligible to operate in the state of North Carolina. While no hard and fast decision has been made about this matter, there is a good probability that the next cottage will be built in North Carolina, possibly in the Mocksville area. As the years pass we sincerely hope that this work will grow and expand. We want to be able to care for as many homeless children as possible.

At this time we have room to accept four more children. We would like to fill these vacancies as soon as possible. We know there are children who need such a home as you provide at Southeastern. We simply need to be put in touch with them. Please be looking for children who need a home. When you learn of such children, please contact us at the following address: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, South Carolina 29150.

W.C. and Nelma Chilton, houseparents in the Sewell Cottage, have recently been on vacation. Jim, our oldest child, accompanied them on the trip. The other children, Selina, Felton, Richard, and Shanta, had a nice visit with their grandparents while the Chiltons were on vacation.

Mr. and Mrs. Terrell Webster, houseparents in the Palmer Cottage, presently are caring for three children. One of these will return to Ohio by the time school begins. As was stated above, this will leave us in a position to accept four additional children. Remember that Brother Webster is a gospel preacher and is available to speak by appointment within driving distance of Sumter.

School will begin soon. This always calls for new clothing and school supplies. Perhaps some of our readers would like to make a donation toward the children's clothing. We would welcome such a contribution. You may note on the check that the money is for children's clothing. The checks should be sent to us at the following address: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, South Carolina 29150.

In closing, we would not forget to thank you for the support which you give to this work. Your donations have been generous and regular. This enables the work to go on. We are grateful for your support.

Please remember the home in your prayers.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Chadbourn, N.C.

R.C. PETREE, Reporting: On February 10 of this year, 26 members of the West Williamson Street Church began meeting in "The Hut" in Whiteville, N.C. They were determined by the grace of God to worship in spirit and in truth, rejecting the liberalism and any other "ism" that today is confronting the Lord's church. Since February 10 our membership has grown to 37. Last Lord's Day we had 47 for Bible Study, 53 for morning worship, and 44 for evening worship. This was a record for us and our local contribution exceeded $225. We have leased a building on Hiway 74-76 East of Chadbourn, known formerly as the Fitz Florist. The building will seat 75 in the larger room and we have only one room for Bible classes.

Brother Buford Holt from Tifton, Ga. is scheduled to preach in a gospel meeting here October 5-11. This good church is assisting us this way financially and brethren we need your help. The possibility of growth here is great and we must have more room to properly teach the truth to our children, young adults, potential converts who are presently coming to the adult class. Will you consider helping us in whatever way you may be able so that a larger, permanent building can be available? There is perfect peace and harmony and we thank God for so many blessings. Pray for His will to be done in us in everything. Send all contributions to Paul Smith, 303 McKenzie St., Whiteville, N.C. 28472. If you desire any information write Brother Smith or to me.

Greensboro, N.C.

ROY KEMP, Reporting: On June 16, Boyd L. Cribb, Jr. preached his first sermon as our new minister. He came to Wendover from Orangeburg, S.C. Prior to his arrival, we had several evangelists conduct our worship services, including Wayne Seay, Richard Pectol, James Stutts, and W.J. Forcum. Speakers from our own members included Jay Harris, Keith Lyda, P.D. Kirby, and Grady Wayne Oakley.

Our annual gospel meeting, scheduled for October 6 through 11, will be conducted by A.J. Rollins, of Athens, Ala. Plans are now being formulated and publicity planned in order to insure a successful meeting, but this will also require prayer as well as participation and cooperation on the part of everyone. We need the prayers of all Christians!

Brother Harry Bartlett Clements, Sr., the song leader of Wendover from its very inception, died on Monday, July 1. His passing was deeply mourned, for he was a much-loved person. He possessed a tremendous singing ability. Music was the mainstay of his life, although he was a successful realtor in Greensboro for many years. Keith Lyda, Richard Creed, and Grady Wayne Oakley are acting presently as substitute song leaders, and are doing a splendid job. I have composed the following poem as a tribute to him:

He loved to sing!
And from his golden throat
Poured many songs and hymns.
And each melodic note
Was one attunely sung,
Harmonically and sweet,
And vibrant, filled with life
And spirit, whole, complete.

He loved to sing!
He praised God with his song.
Good music filled his heart
And made him good and strong.
There was a haunting beauty
That did not come from rote,
But clear, distinct with harmony,
Came every golden note.

He loved to sing!
His work on earth is done
For God saw need of him
And called his singing son.
A vacant place is left
And many hearts are sad
For our friend, Brother Harry,
A music-loving lad.

He loved to sing!
But now his voice is stilled
For human ears, but angels
Will not be glad and thrilled
To hear his golden voice
Around God's holy throne,
And in angelic choirs
A new voice shall be known!

Self-supporting church in eastern N.C. desires a sound gospel preacher. For information write: Pike Road Church of Christ, Route 1, Pantego, N.C. 27860, or call Gryce Fletcher, 919-935-7482.

SOUTH CAROLINA NEWS

Greenville, S.C.

CARL E. LANCASTER, Reporting: Poinsett is interested in securing a minister to work with them on a full-time basis as I cannot meet some of their needs in part time work. Anyone who is interested should write to the church at Drawer T, Greenville, S.C. 29610.

For many years Poinsett has conducted a radio program on WQOK each Sunday morning on time contributed by the station. I have been the speaker for the program for four years. It is on at 9:30 a.m. each Sunday at 1440 (AM) on the dial. Those within listening range of Greenville are invited to listen.

Sumter, S.C.

STEPHEN MAZUREK, Reporting: After spending six years and nine months preaching in Rocky Mount, N.C., I have moved to Sumter, S.C., arriving the first of June. The church here has much faith and ability. We anticipate a good work. I am now personally associated with some of the men who work with Southeastern Children's Home. These men are doing a fine job, and I think this work is worthy of your full support and prayers.

Easley, S.C.

BILL SMITH, Reporting: On July 1 we completed one year of labor with this church. The Lord has blessed the congregation with two baptisms and 14 restorations thus far during 1974. We had our meeting in June with different speakers in the area.

Montgomery, Ala.

MARVIN BRYANT, Reporting: Donald Hartsell, age 34, was baptized in late June by Jerry Hurt in Charlotte, North Carolina. Donald is a native of North Carolina, and he was the minister of the Southern Baptist Church at Mt. Pleasant, North Carolina. Donald's wife, Sandy, a native of California, has also been persuaded and baptized. The Hartsells have two pre-school age children.

Donald is a long-time friend of Ray Starnes, who began to study with Donald as soon as Ray began to learn the way of truth more perfectly. Donald and Ray were fellow students at Fruitland Bible Institute in Fayetteville, North Carolina. Those assisting Brother Starnes in study with Brother Hartsell included Charles Clark, also recently won from the Southern Baptist Church in Charlotte, Jerry Hurt, the minister of the Dilworth Church of Christ, and the writer.

Because of the difficulty that both Charles Clark and Ray Starnes experienced in working out their agreed notices with the Baptist Churches, Brother Hartsell resigned immediately upon announcing his resignation the last Sunday in June. He now looks forward to being placed with some fine congregation where he can work as an associate and in about a year's time be integrated into the life and work of the Churches of Christ. We hope that he can be placed by the end of July. He has an unusual love for truth and a bright, bright future as a gospel preacher. His address is Route 1, Box 79-D, Mt. Pleasant, North Carolina 28124.

EDITORIAL BOOK VIEWS

All four of the following are from the G. Campbell Morgan Library, published by Baker in paperback.

G. Campbell Morgan was a popular writer during his life and his works are filled with many challenging thoughts. **Preaching,** 90 pages, $1.95. This small book deals with preaching by discussing the essentials of a sermon, the text, the central message, and the introduction and conclusion. Especially suggestive for beginners and young preachers . . . **The Ten Commandments,** 126 pages, $1.95. Twelve chapters, one an introduction, ten cover each of the commandments, and the final one is on "The New Commandment." As would be expected, he misses the truth on the law and its relationship to the Christian system, but he says many useful things . . . **Hosea: The Heart and Holiness of God,** 159 pages, $2.45. Twelve lessons based on the prophet Hosea. Some of the chapters are entitled, "The Prophet's Story," "The Door of Hope," "Joined to Idols," "The Departure of God," and eight others . . . **God's Last Word to Man—Studies in Hebrews,** 160 pages, $2.45. Sixteen chapters covering the book of Hebrews. It emphasizes the exalted position of God's Son. Christ is "God's final word to man," higher than angels, greater than Moses, Joshua, and the Old Testament priest, and is the Mediator of a better covenant with better worship and promises. As it is with all the works of this author, there are many delightful insights given.

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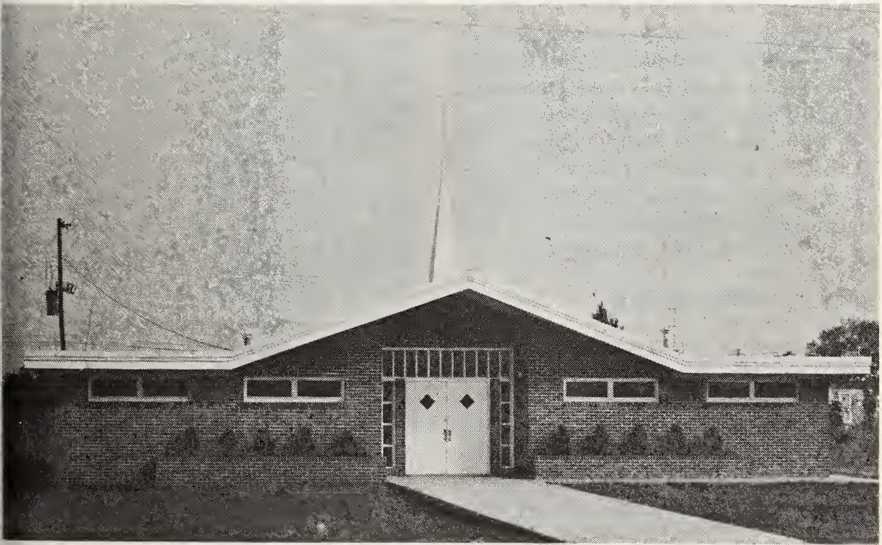

Barnwell, S.C. – Site Of The 1974 S.C. Lectures
(See Pages 10, 11 and 12)

EDITORIALS

CHRIST IN YOU

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27.) Christians are in Christ and Christ is in Christians. But for this to be true of each Christian, Christ must permeate our whole being, both in faith and in practice. He must have first place in our hearts and in our lives. It is said that a soldier in Napoleon's army was wounded one day by a bullet that entered his chest just above the heart. As a surgeon probed for the bullet the soldier exclaimed, "An inch deeper and you will find the emperor." This was his way of saying that Napoleon lived in his heart. Is Christ in our heart? Of course, He is not literally there, no more than was Napoleon literally in that soldier's heart. But still He must be there if we are Christians. "That Christ may dwell in your heart by faith; that ye being rooted and grounded in love." (Eph. 3:17.) His being there controls our whole being, permeating every aspect of life. Christ in Christians is the hope of glory!

THE LIVING BIBLE

We spent a considerable amount of time this past summer reading **The Living Bible, Paraphrased.** It was both a meaningful and shocking experience. We have long felt that such paraphrases were useful but dangerous. But as we read through this one we were forced to harden our line of thought against them. Their usefulness is much less than we had thought and their danger is far more acute than we had conceived. The danger we feared has become a reality in **The Living Bible.** It is being sold as a Bible, bought as a Bible, studied as a Bible, quoted as a Bible, and accepted as a Bible, but it is not the word of God, and it should not be sold, purchased, or used as such. It is a paraphrase of the Bible – a human effort to put the Word of God into more readable human language, an effort to express things better and plainer than God said them. (Sensitive souls shiver at the thought of such boldness!)

Nor is **The Living Bible** a translation of the Scriptures. It makes no such claims for itself. Here are a few words quoted from the preface of the copy before me (emphasis added): "A word should be said here about paraphrases. What are they? To paraphrase is to say something in **different words** than the author used. It is a **restatement** of an author's thoughts, using **different words** than he did. **This book is a paraphrase** of the Old and New Testaments." This is a plain admission that **The Living Bible** is not the Word of God; it is an effort by the author to restate God's Word. This should be noted with care and heeded with fear.

Do not be misled by the high claims of clarity and beauty made for it. We must ask, "What does it clarify and beautify?" It cannot be the Scriptures because it claims to be nothing more than a restatement of the Word o

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God. And so our advise is that if you have already purchased this book as a Bible, put it on the shelf and use it only as a reference book or as an aid to Bible study. An aid it might be; but a Bible it is not. If you have not already purchased it, do not buy it as a Bible. Be sure you know what a paraphrase is, and if you purchase it, use it as a paraphrase or a commentary, as a human aid to understanding the divine word, and not as the Word of God itself. A paraphrase should be used (if used at all) as an aid in understanding the Bible, and not as a substitute for the Bible.

THE NEXT TOWN

There are hundreds of cities, towns, and communities in the Carolinas where no congregation of the Lord's church is meeting. Consequently the apostolic gospel is not being heard in these neglected areas. This needs to be remedied and remedied immediately. And we believe that it is possible for us to do it now with the available forces, that is if we are willing to follow the example of Jesus.

In Mark 1 we read of Jesus going to Capernaum to teach. The people were astonished at His doctrine and miracles and His fame spread throughout the whole region. People crowded around Him, partly to see, partly to hear, and partly to be healed. But at the height of excitement Jesus withdrew Himself into a solitary place to pray. The disciples followed Him and said, "All men seek thee." Unlike most of us, Jesus did not sit back and enjoy His success. He saw the world beyond and knew that others must hear. "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils." (Mark 1:38, 39.) Thus Jesus set for us an example of going to the next town to preach.

We are just wondering how many preachers among us will see the need and accept the challenge of going to the next town to preach. One would not have to move in order to do so. He could make arrangements for Sunday afternoons or some night during the week. Many people would be glad for us to come into their homes (we have done this on a number of occasions). It might be more expedient to have a meeting or call in another preacher. The method is not so vital as the message, the carrying out of our mission. The job can be done. Let us not be satisfied until we have done it. Let us go into the next town and preach there also: for to this end we have been sent by our Master.

STRANGER THAN FICTION

The sixteenth century reformation resulted in modern denominationalism — the multiplication of human churches with human doctrines and names. And one of the strangest things about the whole development is the attitude of denominational people toward the Bible. Nearly all of them say they believe the Bible, that it is the revelation of God's will for man, and that we must follow it to please God. Yet in almost every case (we were about to say in every case) they believe and practice the exact opposite of what the Bible teaches. No, all of them do not believe everything opposite the Scriptures, but nearly all of them believe something entirely different than the Scriptures clearly teach. For example:

The Bible teaches that all of God's children are to be united, to be one, to abhor division in the body of Christ (John 17:20, 21; 1 Cor. 1:10; Rom. 16:17, 18; Eph. 4:4-6). But denominationalism is divided, and they teach that division is according to God's plan.

The Bible says, "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.) But

(Continued on page 12)

Why Miracles Could Not Remain

Olan Hicks, Huntersville, N.C.

In an earlier article on "What is a Miracle?" we established that a miracle is the temporary suspension of one or more natural laws. The two Greek words for "miracle" in our New Testament indicate that these were "signs" or demonstrations of power and control. In the article on "Where is the Switch?" we established that supernatural powers are controlled only by one thing, the will of God. Speaking of the supernatural works with which God confirmed his New Testament, Paul wrote, "God also bearing them witness both were signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will."

There was no consistency as far as conditions for these gifts were concerned. In the personal ministry of Jesus He sometimes required faith before a miracle was performed. While at other times He did not require faith, even when the ailment healed was the same, such as blindness. There is also the fact that on Pentecost Day a promise of receiving the "gift of the Holy Ghost" was made upon condition of repentance and baptism (Acts 2:38). But in Acts 10 the Holy Ghost was poured out upon the household of Cornelius before they were baptized (Acts 10:47). The only thing consistent in the picture is the fact that either Christ or an apostle was always present. When Jesus lived on earth these "signs" seemed to follow Him. When John the Baptist sent word from prison to ask whether or not he was the one for whom they looked, Jesus sent back as His "credentials" an account of the supernatural things that were happening through him (Matt. 11:2-5). This was apparently a satisfactory indication that He really was the Christ. Jesus conferred this presence of the Holy Ghost upon His apostles. He said, "He dwelleth with you and he shall be in you." (Jno. 14:17.) On Pentecost day it was Jesus who sent forth this "Comforter" (Acts 2:33). He was then to abide with the apostles "forever" (Jno. 14:16). Evidently He did just that. His presence was with the apostles as it had been with Jesus. The same "signs" also followed. Accordingly, Paul wrote, "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." (2 Cor. 12:12.) Simon, the sorcerer was able to see that "Through laying on of the apostles' hands the Holy Ghost was given." (Acts 8:18.)

At the same time Paul identified the "signs of an apostle," he also warned about "false" apostles" (2 Cor. 11:13). Obviously a "false apostle" would be one not duly chosen and appointed by the Lord, but presumptuously claiming to have the endowments of an apostle, including fake "signs and wonders." This was what Jesus Himself had predicted would come to pass. "False Christs and false prophets" would arise, showing such great signs and wonders that if it were possible they should deceive even the elect themselves (Matt. 24:24). But if the promise of Christ that the Holy Ghost would abide with the apostles forever is literally true, then he is now in the spirit world because that is where the apostles are. (Rev. 6:9; Rev. 20:4.) Jesus had promised them that at the time He would be on His throne they also would be on 12 thrones, "Judging the 12 tribes of Israel." (Matt. 19:28.) Jesus is on His throne now and will be until the end of this world (1 Cor. 15:25-26). Therefore the reign of the apostles has to be during this time. Now the manner in which the apostles are ruling is through the written word, the books of the New Testament. This is where their teaching is found, this is how their commandments are given. This, therefore, constitutes their "thrones." So then, is the Holy Spirit still abiding with them, even though their presence is in and through the word? The answer is yes. In Eph. 6:17, we find that the instrument of the Spirit's work is exactly that same thing, the word of God. "Take to yourselves the helmet of salvation and the sword of the spirit which is the word of God." So through the inspired Scriptures of the New Testament, the apostles constitute the ruling voice for the church. The Holy Ghost abides there also and expresses himself through the same means and is, in fact, the inspiration agent through which the apostles received this word. But neither the Holy Ghost nor the apostles speak of their own thought or instigation, but Christ is speaking through them the will of God. (Jno. 16:13; Gal. 1:11-12.)

It is conclusive then that supernatural works are neither produced nor controlled by "conditions" on the part of man. They are produced at the instigation of God and are controlled completely by His will. Once we have arrived at this truth, it is but a small, logical step to also understand why miracles have occurred only at times when God's Spirit was on earth personally. It requires an order from God Himself to suspend a natural law and cause a supernatural thing to happen. If God does not give such an order there is no power on earth that can order it, neither the faith of a person, or works of merit, nor the utterance of certain words, nor anything other than a direct order from God, Himself. This explains why the "conditions" required were not the same in all New Testament miracles. The Spirit of God, being here in person, was sometimes persuaded by a person's faith to order a miracle done. At other times he was evidently already determined to perform the miracle and did so without regard to any conditions. Sometimes a feeling of "compassion" for the people seemed to be the motivating factor. At any rate the decision was made in each case at the discretion of God Himself and that control was not turned over to any natural law or "condition." Man today can achieve remission of sins by meeting stipulated conditions. (Faith, Repentance, Confession, and Baptism.) Control of that has been placed in a condition and therefore put within the reach of man. "Whosoever will" may achieve that. But man may not produce a supernatural work today by meeting certain "conditions." No such arrangement has been made in regard to control of supernatural power.

The baptism of the Holy Ghost was not a command but a promise of God. Jesus specified the day for it to happen, He specified His chosen apostles as the subjects upon which it would come, and He specified Jerusalem to be the place (Acts 1:2; Acts 1:5; Luke 24:49). God appointed it and thus it happened . . . without regard to conditions. This was true in every instance where the Spirit of God was poured out upon man. God chose the time, the place, the people, and the circumstances. It was never a matter of "Whosoever will" as in the case of salvation.

The fact that miraculous works are not controlled by conditions, argues strongly that God did not intend for them to be perpetuated. Had He given standard conditions upon which wonders could be called into being, man would have been able to continue them. In that case, even after God's purposes in the signs had been accomplished, man might still be able to go on exercising miraculous power. An indication that God did not intend for this to happen is the fact that He retained control of this power strictly for Himself.

God originally designed man and He designed the habitat in which man is to live. Both man and his environment are made subject to the laws we call "nature." God ordered it this way for the duration of what is called "time"

(Gen. 8:22). God's intervention in these laws, or suspension of them, has always been only a temporary action for a momentary purpose, such as a "sign" or "demonstration." God has not planned to nullify the nature of His creation, yet nor to repeal its laws. As long as man lives in the flesh it is God's plan that he be subject to the natural limitations with which we were originally designed. The next world, no doubt, will be different for two basic reasons: 1. Man will have put off the flesh (1 Cor. 15:53). 2. God will be present with man personally (Rev. 21:3).

There is one more evident purpose in the cessation of the miraculous in God's plan: it enables us to recognize the false and "lying wonders" of Satan (2 Thess. 2:9). The Scriptures tell us that these are very convincing. Jesus said they would threaten to deceive even his own elect. But the one thing that protects the "elect" from such deception is the fact that they continue in God's word and thus "know the truth" (Jno. 8:31-32). Knowledge of the truth that God is not today performing miracles among us, places all modern claims for supernatural works in sharp focus. Contrasted against a background of truth they are identified as false, regardless of how skillfully they may be perpetrated. This distinction might be much less clear if God were still performing real miracles at the same time.

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Denial Of Self

Roy Z. Kemp, Greensboro, N.C.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

Many persons do not completely understand the meaning in this statement of Jesus, or misinterpret it to a degree. They believe they are to live a life of asceticism, to take a vow of absolute poverty, giving away all their possessions. They choose to live as monks in monasteries, without the usual comforts of life and attempt to serve the Lord by denying themselves all but the absolute essential necessities.

The command of Jesus has a far greater meaning than simply stark poverty and asceticism. He would be perfectly willing for us to do without many of life's necessities and comforts if they should stand in our way of discipleship to Him. But Christ did not really mean that we were to give up all that we have just to serve Him with empty hands.

With material comforts, better food modern conveniences and greater means, it is only natural that we will have better health ourselves and be better equipped to do work for Him

How is it possible for one to be a good and faithful servant when one is suffering from malnutrition, hunger weakened physical condition, and poverty stricken? Who would heed our voice? Who would listen to us? What would we have to offer to others?

How often do **you** pause to give heed to a beggar who accosts you in the street?

We are to share the anguish of the lonely and lost and rejected. We are to feed the hungry and care for the destitute, clothe the naked, give to the poor.

But how are we to do these things when we are hungry ourselves, poor destitute, and physically ill? The old axiom "Misery loves company" is not always true or applicable. Misery wants and needs alleviation, not commiseration.

A sympathetic ear is not enough when someone is in trouble or dire straits. Competency and ability supersede sympathy on any and all occasions. The ability and willingness to give assistance can create a miracle in the life of someone in dire need. The man with an emaciated body cannot really listen to pious preaching about the love of Christ for mankind; the rumbling of his empty stomach, his pangs of hunger, violently disturb him!

The truth of the matter is that we are better able to serve Christ by feeding His hungry ones first, then telling His gospel message. Christ practiced this Himself when He blessed the loaves and fish and fed the hungry multitude.

When our efforts to serve Christ are done with intelligent capability, willingness, dignity, courageously, and with heartfelt dedication, they will be crowned with success. We will do a good work, for we shall be better able to bring lost souls to Him.

A courageous person with capability and means, who responds to a seen need at his every opportunity, will be doing what he has been commanded to do by our Savior.

When we are able to lift a soul from the miry clay of sin and misery and help him to firm, solid ground of Christ's redeeming love, we are doing a good work, one which Christ will bless.

To do such work, we need strength – physical stamina and spiritual strength. Denying our own bodies of either physical or spiritual nourishment is not the way to do the work of the Lord!

Zeal In Their Purpose

Charles Isenburg, Mocksville, N.C.

The early church had three necessary ingredients: (1) They had a purpose. They wanted to share their faith. The good news was too good to keep secret. (2) They were determined. The threat of Rome, the shadow of the Cross, the smell of blood, did not cause them to retreat. (3) They possessed a courage that brought words of praise and admiration from their enemies.

Now, let us take a look at the church in our day. We have had such a large army. The Lord's army is better fed, housed, and clothed (at least should be) than any time during our history. Today's army is better educated, better equipped, and has more than ever before. We have more spacious church buildings, more convenient parking, and lot better skilled people. "What's wrong?" That's a good question! Here is part of the answer:

In the first place, our purpose has lost its luster. We do not see the gospel as being as urgent and as determined in our purpose as our forefathers. We are sometimes content to take the road of least resistance. Finally, we have lost some of our courage.

So many times we learn of a very fine preacher giving up preaching. This happens more frequently than many realize. Now, I know some men in the pulpit ought to quit, but when a man through the gospel's call, quits preaching the saving message, he will never have any peace in his heart. He may be successful in other things, but he can never say, with Paul, "I have fought a good fight, I have kept the faith . . . "

I have even had preachers say to me, "Have you ever considered getting out of the ministry?" Of course, I reply, "Get out, I just got started." Since I have only been preaching about five years, I will admit that sometimes I wonder about my ability, and I suppose that all preachers have had the same question in their mind.

Sometimes a man walks out of the pulpit never to return again, and this is the reason he left. "I spend all my time just trying to keep peace among the members, trying to keep the contribution up to meet the budget and keeping the building in repair. All we have been able to do is keep the old ship afloat; she isn't prepared for battle." Of course, this person needs to know what a preacher is to do. If this was all there was to preaching or being a gospel preacher, I cannot say as I blame him for quitting.

Is that all we are doing in the church? Just keeping the "old ship" afloat? Are we prepared to join the battle against Satan and sound forth the **Good News**? Where is your zeal?

H. GRADY SLATTON

David Pharr, Rock Hill, S.C.

H. Grady Slatton quietly passed from this life in the evening of August 28, having lived 70 years. Funeral services were held in Rock Hill, S.C. on August 30. Brethren Alvis Miller and David Pharr spoke.

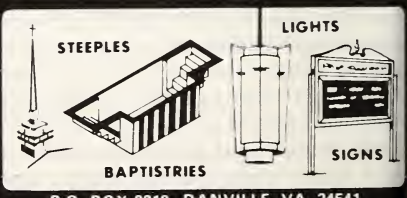
H. Grady Slatton

Brother Slatton's early years were spent in the Chattanooga, Tennessee area. In 1931 he moved his family to Rome, Georgia, where he was to be a leader in the church for the next 22 years. His evangelistic efforts, in cooperation with others, resulted in new congregations in West Rome, Lindale, Cedartown, Adairsville and other Georgia communities.

In 1953 the Slattons moved to Rock Hill, S.C. Immediately his value to the small congregation in Rock Hill was obvious. Brother Slatton was an able preacher, talented song leader, and effective teacher. He served as an elder both in Rome and Rock Hill.

Brother Slatton was prominent in business and civic affairs. He will be greatly missed in both the church and the community.

He is survived by his wife, Ila, two daughters, six grandchildren, and one great grandson.



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Tongues And Miraculous Gifts

Henry L. Fuhry, Asheville, N.C.

Part 2

Acts 2:4 – "And they were all filled with the Holy Spirit and spoke in tongues as the Spirit gave them utterance. (Remember, at this time there was no New Testament in written form as we have it now.)

If speaking in tongues such as Peter and the other apostles did on the day of Pentecost – when men of all nations and all languages were gathered together as found in Acts 2:1-12, or healing of the sick, such as the Apostles could do and others could do upon whom they empowered the authority to do so, are still needed or appropriate today, why not then raise the dead such as Peter raised Dorcas (Acts 9:36-43), why not walk on the water such as Jesus did? Why not take a small amount of food and enlarge it sufficiently to feed thousands? (Certainly this kind act is needed in so many of the poverty-stricken countries of the world today.) As a general rule if a so-called faith healer fails to effect a cure on an ill person, what do they say? They say, "Why you did not or do not have faith enough, or you do not have proper faith," etc. But, Dorcas and Lazarus were dead, when they were raised, therefore, they could have no faith at the time of the act! The wild man in the caves certainly had no faith as he was a demoniac (he was crazy), yet he was cured completely. Jarius' daughter had died and could not have had faith, but she was raised from the dead. The beggar at the temple gate begging alms had no faith – as a matter of fact, he did not even know Peter and John, yet he was cured! So, how can the miracle workers (so-called) claim that sufficient faith must be had by the ill person if they are going to be cured?

"And God hath set some in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." If we read all of 1 Cor. 12 and especially verses 4-11, we will note that there were different gifts of the Spirit that were available in the apostolic age. There were nine of them: 1. wisdom; 2. knowledge; 3. faith; 4. gifts of healings; 5. workings of miracles; 6. prophesying; 7. discerning of spirits; 8. speaking in tongues; and 9. interpretation of tongues. This context makes it very clear that these gifts were all for the benefit of others and never for the person possessing the gift. As there were nine spiritual gifts, so the apostle designates nine positions – apostles, prophets, teachers, healers, speakers in tongues, interpreters of tongues, and so on. These powers were very necessary in the infant church for:

1. The New Testament had not been written.

2. The disciples were without guidance in conducting the affairs of the church except as it was miraculously provided.

Not every Christian, even in the age of miracles, possessed supernatural gifts; but only those who were chosen for particular services. The Apostles had these gifts bestowed on them by God and they could by the laying on of hands, impart gifts to others – but that second person did not have the power to bestow it further – it stopped there! As you will recall Simon the Sorcerer was a Christian but he did not perform miracles or signs, although he wanted these gifts. The Apostle Peter refused to impart such ability to Simon the Sorcerer. Those particular (not all), early Christians possessed these miraculous powers because the Holy Spirit Himself had bestowed such powers upon them.

"Are all apostles? Are all prophets?

Are all teachers? Are all workers of miracles? Have all the gifts of healings? Do all speak with tongues? Do all interpret?" These statements are put in question form for emphasis. They are rhetorical questions. The meaning is clear! The questions mean that not all are apostles, not all are prophets, not all workers of miracles, and so on. It was Paul's purpose in this quotation from the Corinthian letter to show three things:

1. These temporary gifts were diversified.
2. All were necessary.
3. No one person had, or needed to have, all of them.

The Holy Spirit provided such gifts as were necessary to accomplish their purpose in that day. The lesson taught clearly refutes the assumption that any miraculous gift may have been had by all the disciples. Such was not true in the age of the apostles when spiritual gifts were actually available! To claim, for example, that the baptism of the Holy Spirit, and the ability to speak in tongues are available today to all Christians is to claim something which was not true even in the days of the apostles!

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History Of The Barnwell Church

The Church of Christ was established in Barnwell County because of construction of the Savannah River Plant. In the construction of this plant, the number employed during the building period listed more than 130,000 people from every state in the union, including Alaska and Panama. The maximum construction force at one time was 40,000. At that time, 1951, there were no Churches of Christ in the Central Savannah River Area (CSRA). As members of the church moved into this area, they improvised meeting places in which to worship.

In Barnwell the first meeting place of the brethren was a guard house at Fuller Park. Approximately fifteen members attended that first service. After a few weeks the Masonic Lodge of Barnwell was used as a place of worship for more than a year. There was no charge for the use of these facilities. The members who first worshipped in Barnwell lived in Allendale, Williston, and Barnwell. While meeting in Barnwell, a full time evangelist was employed and a building fund was begun. When the construction of the plant was phased out, the members had to move on, therefore the church attendance and membership began to decline. A building fund of $3,000 had been established and a meeting of the men was held in order to determine the future of the church in the east section of the CSRA. It was decided by those present that the money would be given to Allendale in order that a building might be built in that city.

The remaining members of the Williston and Barnwell brethren met in improvised meeting places for a period of time. Later it was decided to go to Williston and establish the church

S.C. LECTURESHIP PROGRAM
November 4-7, 1974
THEME: "UNITY"

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:00-9:15		Devotional	Devotional	Devotional
9:15-10:00		Unity and Neo-Pentecostalism David Pharr	Unity and Liberalism Ted Rush	Unity and Pre-Millenialism Howard Winters
10:05-10:45		Unity and the Tongues Movement Howard Winters	Unity and Open Fellowship Darty Crisp	Unity and Existentialism Sam Watts
10:45-11:00		BREAK	BREAK	BREAK
11:00-11:45		Unity and Instrumental Music Terry Gunnells	Unity and Ecumenical Movement Richard McWilliams	Unity and Morality Raymond Climer
11:45-1:00		Lunch	Lunch	Lunch
1:00-1:45		Unity in Benevolence Melvin Williams	Unity in Teaching Art Peddle	Unity in Discipline Billy Harris
1:50-2:35		Unity in Church Leadership R.W. Senn	Unity and Authority Johnny Melton	Unity and Doctrine Fred Turner
2:35-3:00		BREAK	BREAK	BREAK
3:00-4:00		Open Forum David Pharr	Open Forum David Pharr	Open Forum David Pharr
4:00-7:00		Dinner and Free Time	Dinner and Free Time	Dinner and Free Time
7:00-7:20	Singing	Singing	Singing	Singing
7:20-8:00	A Plea for Unity Bob Plunkett	There is One Spirit Jerry Senn	There is One Lord C.R. Franks	There is One Baptism A.M. Burton III
8:05-8:45	There is One Body Joe Costilow	There is One Hope Terry Gunnells	There is One Faith	There is ONE GOD AND FATHER (A summary of our plea for unity) Frank McElveen

there. The money that was in the building fund from the Barnwell brethren was given to the Williston church and the two groups met together for a period of time. In fact, this meeting together continued until August 1957.

In the summer of 1957 arrangements were made with the Granny White Pike Church in Nashville, Tennessee to furnish the support for a full-time minister in Barnwell. Brother Jimmy Dorris was selected to be the man who would work with the church. During the time he was here a building was erected and the first service was conducted in the building in January, 1962. This lovely building has been more than adequate for the needs of the church in this city.

Brother Dorris resigned as minister in the early part of 1962. The church for a period of time, from 1962 until 1963, employed Brother Luther Atkinson on a part-time basis. In the latter part of 1963 Brother G.W. Childs worked as full-time minister and he also was fully supported by the Granny White Pike Church. He stayed until early 1966. From 1966 to the summer of 1967, Brother Jim Woodell served as part-time preacher. He lived in Charleston and drove to Barnwell each weekend.

In August of 1967, Brother Eugene Lindsey moved to Barnwell to work full-time as evangelist. His support came from Granny White Pike in Nashville, Shandon in Columbia, the West Columbia congregation, and the North Charleston church. Due to financial difficulties the two churches in Columbia had to discontinue their support, so the Pine Castle Church in Orlando, Florida, and the Bethel church in Athens, Ala., have supported the work. At the present, $350 per month is being given by the Granny White Pike Church and the last two congregations named. The church bought a minister's residence in 1967.

The church is on a sound basis doctrinally and has more than doubled its contribution in the past few years. The attendance averages 65 to 75 on Sunday mornings. Brother Lindsey has been with the church since 1967. The church hosted the Annual Youth Rally with the neighboring congregations in 1972. We are looking forward to the Annual S.C. Lectureship which will be held here in November of this year. An outstanding program has been planned with subjects that are pertinent to our day. We hope a large number of people from all over the state will join us in this good work.

STRANGER . . . from page 3

denominationalists say, "You are saved by faith only."

The Bible says, "He that believeth and is baptized shall be saved." (Mark 16:16.) There is no question here but that Jesus put salvation after baptism. But the people in denominationalism put salvation before baptism, the exact opposite of Jesus.

The Bible says, "There is one body." (Eph. 4:4.) And that one body is the church (Eph. 1:22, 23). If there is but one body and that one body is the church then there is but one church. But what do our religious neighbors say? They say that one church is just as good as another, thus affirming that there are many churches. This is opposite what the Scriptures teach.

Now we have just named four subjects. However you may add as many as you wish. But regardless of how many you add or the subject involved, you will find that, in general, what the Bible says is entirely different from what denominationalists believe.

That is strange – that is stranger than fiction!

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Questions Answered

Howard Winters, Duncan, S.C.

Ronnie Ulrey, from Hinesville, Ga., reached us the following question (quoted from memory because we misplaced the copy):

"Please explain the word 'miracle,' its meaning and how the word is used in the Scriptures."

The word miracle is a translation of two New Testament (Greek) words, **dunamis** and **semeion**. Thayer defines **dunamis**: "a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth . . . b. specifically, the power of performing miracles." According to Vincent the word **semeion** means a sign, "Pointing to something beyond itself, a mark of the power or grace of the doer or of his connection with the supernatural world." (**Word Studies** on Matt. 11:20.) There are at least four other words describing the wonderful action described in a miracle, but they are translated by some other word. The word **teras**, wonder, often used with signs, is one; the word **endoxos**, glorious, is another; **paradoxos**, strange things; and **thaumasios**, a wonderful thing. Thus a miracle is a power, a sign, a wonder, a glorious, strange, and wonderful thing.

We conclude then that a miracle, in the Bible sense, is an observable occurrence effected by the direct power of God – an act or an event performed in nature (and by nature we mean the natural system or laws established by God) which is above or beyond nature. C.S. Lewis defined a miracle by saying that it is "an interference with Nature by supernatural power."

A miracle is not (or at least it is not necessarily so) an act contrary to or in contradiction with nature, as it is sometimes thought. A miracle is simply a direct act of God. Because He is the God of nature, since He is above or beyond nature (the giver of nature), He does not necessarily have to act contrary to nature in order to intervene in or work without natural processes. A miracle is God acting other than by His natural means or established laws.

In the New Testament miracles were performed to confirm the word of God – they served as credentials for the messengers of God. This can be seen in a number of passages, from which we select the two following ones: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:17-20.) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." (Heb. 2:3, 4.) As far as we know no miracle was ever worked just to satisfy curiosity, nor even for the benefit of an individual or a situation. God had a purpose in every miracle. In fact, His revelation to man was a miracle within itself, something that was brought into nature which is above or beyond nature, and the other miracles were worked to confirm this fact. Thus the Bible idea of a miracle is an act of God performed in ways other than by natural laws.

In the natural process food must be grown and prepared, but in the feeding of the five thousand Jesus provided the food without engaging the natural processes. "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children." (Matt. 14:15-21.) Here bread and meat were provided apart from God's regular means of providing it. In the case of the bread, there was no sowing, no reaping, no grinding the grain, no baking. It was produced by a direct act of God. And so it was with the fish: there was no process of reproduction, no catching, no cleaning, no preparing for the table. Jesus produced both apart from the natural processes. This is a miracle – producing without the means of production.

Unfortunately the word "miracle" today is used to describe any kind of unusual or extraordinary event, and it is so defined by Webster. But such usage should not be confused with Bible miracles. One hot summer day, I had a flat out on a major highway, just a few miles from home. I had no jack. I discovered also that the tire was beyond repair. And to add to my misery, my spare was flat. Just at this point Charles McGhee, a friend from nearly 200 miles away, drove up. He loaned me a jack and a spare tire so I could get to a retail outlet to purchase what was needed. I called it providential that he came along exactly at the right time with the right equipment. But someone said that it was a miracle. Well, maybe so in the modern sense of the word, but certainly not in the Bible sense. I would not deny that God had a hand in it (for I believe strongly that God is still working in His creation) but I do deny that God worked apart from His natural processes in this case. Hence it was not a miracle in the Scriptural sense of the term.

"Well," someone asks, "what is wrong with using the word in this modern sense?" Nothing, I suppose, providing we are always understood. But the danger in such usage is that many people move from this concept to Biblical miracles and conceive of them as being nothing more than marvelous or extraordinary events, something that happened within the framework of nature. When this occurs the direct act of God is eliminated and the whole Biblical concept of miracles is completely lost. The Bible then is looked upon as nothing more than the ordinary experiences of the people who lived during the time it was being written. All of its miracles are therefore reduced to extraordinary natural events.

Liberals and modernists encourage this "natural event" concept. When they say, "We believe in miracles," we must understand what they mean by a miracle. They may mean no more than that a flower blooms, that it rains, that the sun shines, that a baby is born, that a bumblebee flies, etc. One thing is certain: they will not mean what the Bible means by the word. They do not believe that God does (or can) interfere with natural processes. Hence they do not believe in such miracles as creation (except by evolution, which, according to them, is a natural process), or the flood, or the virgin birth, or the resurrection of Christ from the dead, or the second coming of Christ, or our own bodily resurrection. They do not believe that God could inter-

(Continued on page 19)

Thinking Things Through

OUR CHURCH

There is no question about it: we are learning to speak the language of denominationalism – a language which mingles truth and error. As an example of this, observe the growing number of church bulletins which freely uses the expression, "our church." Like all sin, this is a creeping menace. Brethren first began to talk about "our congregation." After they had educated us to this, they began to reason that "congregation" and "church" means the same thing. So they slowly began to drop "our congregation" and use "our church." Thus to speak of "our church" is now a very common practice. We think it is time to sound the alarm, time to ask if our language is the language of truth. Peter still says, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) This simply means that if a man speaks let him say what God says – let him use God's vocabulary.

Just a few years ago nearly every preacher we heard condemned, in no uncertain terms, the use of the expression "our church." Were they just barking in the wind or did they have sound Scriptural reasons for so speaking? Judge for yourself:

In the first place, it was pointed out that the church is not ours; it is the Lord's. Jesus said, "Upon this rock I will build **my** church." (Matt. 16:18.) He did not promise to build yours or mine; He promised to build His. Since it is His church we ought to always refer to it in such a way as to identify it with Him, not with us. Has this matter now changed? Should we now adopt a language that would identify the church with us instead of Christ?

Secondly, such language serves only to minimize the difference between the true church and denominationalism. The line of demarcation is blurred or lost altogether. Rhoden Presnell tells of a small group of Christians who had no building in which to meet. They successfully negotiated with a denominational group who agreed to permit them to meet in their building at a time when it was not being used. The agreement worked well for a while, but soon the brethren started attending the denominational Sunday School. The distinction between the two groups become blurred. And so in a business meeting one day the brethren suggested that since the church was so small, not really large enough to justify meeting at two different times, and since they were already meeting in the same building, that they ought to accept an invitation received from the denomination to lend themselves to it until they could grow larger. The unusual thing about this was (and maybe it is not so unusual after all) the fact that the brethren could not see anything wrong in loaning themselves to a denominational church. They had accepted the same building, and then the same Sunday School, and so why not the same church. Of course there was nothing wrong in using the denominational building, but our point is that it helped to blur the distinction between truth and error in this case. And so it is with speech: if we adopt their speech it will serve to minimize the difference between us. Actually our speech comes out of our faith. When we begin to talk alike we will soon begin to believe alike.

In the third place, the expression "our church" is denominational nomenclature. It belongs to a system of theology unknown to the Scriptures, and to people accustomed to using such terms, it does not convey the truth. "Our church" and "your church" carry with them the idea that there are many churches and "our church" is the one we have chosen while "your church" is the one that you have chosen. The Lord's choice is forgotten (and most are not interested in it anyway). In Scriptural terms, there is but one church and all Christians are members of it. See Eph. 1:22, 23; 4:4; 1 Cor. 12:12-20. All Christians are brethren, members of the same body. And in this sense there is no "yours" and "ours." We are all one . . . and the Lord's.

In view of these facts we think brethren ought to abandon forever the use of this misleading expression, "our church." Its continued use will take us farther afield from the truth.

Southeastern Children's Home News

Our Children Are Back In School

For the children, summer has passed all too quickly. Now it's back to school and studies and homework. The houseparents, Mr. and Mrs. Terrell Webster and Mr. and Mrs. W.C. Chilton, made the necessary preparations for the children to return to school with adequate clothing and other necessities. We are sure the children will have another good year in school. Summer vacation is good, but returning to school to be with all their friends again is also good.

We wish again to sincerely thank Dr. William King of Gaffney, South Carolina, for more dental work on behalf of one of our children. This particular child had need of extensive dental work. Dr. King is looking after her needs in a fine, professional way. His service is donated to the home. We thank Dr. King for his generous gifts of skill and time on behalf of the children in our care.

Brother Terrell Webster, who is serving along with his fine wife, as houseparent in the Palmer Cottage, moved to Sumter to assume his duties with the home before securing employment in secular work. He trusted that the Lord would provide. We are happy to report that the Lord did provide a job just when it was needed. Brother Webster is now teaching sixth grade Social Studies in Pinewood, South Carolina. We are impressed with Brother Terrell's faith that all things would indeed work out for his good – just as God has promised. We need more men who will launch out for God in faith.

The Southeastern Children's Home, Inc. can now accept four more children. Inquiries have been received from several children, but so far none of these children have been able to take up residence at the home because of personal reasons, legal entanglements, etc. We wish to fill these vacancies just as soon as possible because the home exists to care for children. We urge our readers to help us locate homeless children. If you know of such a child, please contact the home immediately at the following address: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, S.C. 29150. You may telephone Brother Collins collect at (803) 775-2954.

The home is able to operate because of the generous support which you provide. Contributions should be sent to Mr. Hugh L. Palmer, Southeastern Children's Home, Inc., 75 Nash Street, Sumter, S.C. 29150.

We would be happy to have you visit the home. The cottages are located in Sumter, South Carolina, in the Avondale Subdivision, on Bancroft Drive, just off of Wedgefield Road.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: MADRID, Spain – Juan Monroy, speaker on "The Herald of Truth" in Spain, continues to reap a harvest of souls. The gospel may be heard in most areas of Spain, particularly in the three major cities. Congregations are growing as responses from the radio broadcasts pour in (200-250 daily). Still, many millions are yet to be reached.

AMBATO, Ecuador – Missionary N. Eduardo Sewell reports 290 baptisms and 12 new congregations established as of last June (four of these congregations in southern Colombia).

KOREA – The country of Korea continues to be one of the ripest fields in the world for evangelism. Korea Christian College now has 136 students and government accreditation, offering the B.A. Degree. The Bible Correspondence work is challenging with about 20,000 students at all times. Widows' and Children's Home has been instrumental in converting many to Christ. Presently, Missionary O.P. Baird reports a crisis in the work due to terrible inflation.

NEW DELHI, India – The J.C. Choate family returned to the U.S. Aug. 1, after being refused permission to stay on in India.

ON THE HOME FRONT: Marvin Bryant continues reporting a host of responses to his work among denominational preachers. Robert Schrienk from the Church of God and Frank Hedgecoe of the Baptist Church are among recent converts.

ELVIS HUFFARD estimates that there are only 500 missionaries on foreign soil; that of our evangelists in this country, only five percent have gone into a foreign field; that brotherhood-wide, about ten cents per number of the church per week goes toward foreign work; that compared to the mission work of other religious groups we are far, far behind them; that about two percent of congregations support a foreign missionary work.

MILWAUKEE, Wis. – Henry Ciszek, Polish preacher who was imprisoned for the cause of Christ in Poland some years ago, is moving to Milwaukee where he will be working closely with those who speak the Polish language.

MEMPHIS, Tenn. – In April of 1973, the Tennessee State Legislature passed the so-called "Genesis Law" by overwhelming majority in both houses. This is a sequel to the famous "Scopes-Monkey" trial of Dayton, Tennessee, in which the teaching of evolution in public schools was first permitted. This new law was a step in the right direction for proclaiming the Genesis Account of Charleston. However, in September, the law was ruled unconstitutional, thus defeating or challenging creationists in Tennessee.

ABILENE, Texas – The Herald of Truth now ranks fifth among religious broadcasts according to a recent survey. "Heartbeat," a five-minute daily program of the Highland Church has grown to 110 radio stations.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point, N.C.

JIM STUTTS, Reporting: After our first three months with a bus ministry, two souls have been baptized and over 100 have been taught. Our second bus is not yet in use because of the need to completely overhaul our existing educational program to properly teach those who came. We continue placing the textbook "BIOLOGY – A Search for Order in Complexity" into the hands of local school teachers to help insure the acceptance of the book into N.C. schools next year. The Lord has blessed us with six responses since August. I am to preach in a meeting in Goldsboro Nov. 11-17.

Goldsboro, N.C.

WILLIAM H. LOVE, Reporting: After four fine years at Wilmington, North Carolina my family and I have moved to Goldsboro to begin work with the church here which meets at 205 North Claiborne Street. The work in Wilmington was the most enjoyable work that we have ever had. The brethren there are anxious to grow and to serve the Lord. A new building program is in the making with about seventeen thousand dollars saved in recent months for the purchase of land to build upon. F.W. Mattox has moved to Wilmington from Lubbuck, Texas and will be working with the congregation in Wilmington. We know that he and his wife will be an asset to the work there and to the Carolinas.

The church here in Goldsboro has a great potential. There are a number of families here from all over the world stationed at Seymore Johnson Air Force Base and there are a number of local Carolinians all anxious to work together for the cause of Christ. There had been some problems in the congregation here in the recent past, but the members have put their hearts together and determined to solve their problems and to do more for the Lord There were six to come forward o Sunday, July 28, confessing faults an seeking restoration. Three came forward on August 4, two more for forgiveness and restoration, and on young man in the military for baptism into Christ. Another young member came forward Sunday, August 18, requesting the prayers of the church.

Remember us in your prayers that we here in Goldsboro will continue t grow in Christ, in truth, in the restoration of true Christianity, in all suc wonderful things of God.

Self-supporting church in eastern N.C. desires a sound gospel preacher. For information write: Pike Road Church of Christ, Route 1, Pantego, N.C. 27860, or call Gryce Fletcher, 919-935-7482.

Statesville, N.C.

MAX REED, Reporting: The second anniversary of the first meeting of the Northview Church was August 2 1974. Although our growth has bee far from phenomenal, it has bee steady. We ended our first year with membership of 49 and attendanc average around 55. We conclude ou second year with a membership of 6 and the attendance reaching into th 70's. Twice in recent weeks we hav exceeded previous attendance figure

As we conclude our second year, w have paid for our building site an have optioned to purchase an add tional four-tenths of an acre for futur growth and parking space. In additio the educational complex of our buil ing is under construction. We will mee in this complex until our growth such that we can build an auditoriun We are optomistic that we may hav the auditorium under constructio within a year or two. The Northview Church sold $60,000 in bonds to finance the first phase of our building. Our growth has seen nine added this last year by baptism. Several restorations have been made and others have placed membership with us. We are very greatly appreciative of the brethren both individuals and congregations who have shared in this work with us through their generous contributions.

SOUTH CAROLINA NEWS

Myrtle Beach, S.C.

BUFORD CARROLL, Reporting: During the summer our attendance and contribution hit an all-time high one Lord's Day – 365 in the morning worship and some $800 in contributions! For the four Sundays of August, we averaged about 270 for morning worship and $546 in contributions. Since January 1, 1974, we have baptized 21 into Christ and 18 have been restored.

In the next few months we must either rebuild or add to our present small, inadequate auditorium and classrooms. To all our Christian friends in the Carolinas, as well as those of adjacent states, we appreciate your visits, your support, and your kind remarks relative to the church in Myrtle Beach.

Remember us in your prayers that we may grow and spread the borders of His Kingdom throughout eastern South Carolina."

Columbia, S.C.

M.O. MITCHUM, Reporting: The St. Andrews Road Church of Christ plans an exhibit for the South Carolina State Fair, October 18 through 26, 1974.

The theme for this year's exhibit will be "THERE IS A BETTER WAY," featuring an eight-foot collage, depicting a man being held by a ball and chain (representing sin). The man will be shown reaching for God's Word, a white Bible. There will be a 45-second message relayed by eight telephones to our visitors.

When you visit the fair this year, please stop by the exhibit.

The following statistics on our previous exhibits show why we believe this to be a good work with great potential: Over 700 people took our Bible correspondence courses, three baptisms at Saint Andrews Road, also a whole family placed membership with the Ames Road congregation after visiting the exhibit. Seventy percent of our visitors were under the age of 25 and we had visitors from 26 different denominations.

Pray for us.

I would like to thank the many people from various parts of the state who were such a great help in the earlier exhibits.

QUESTIONS . . . from page 14

vene in nature without contradicting nature, and, to their mind, God could not contradict His natural systems. It is a miracle to them when nature does its own thing.

Thus before we decide that one believes the Bible because he says he believes in miracles, we must first be sure we understand what he means by a miracle. A miracle is God working without nature. The natural is God working through His established system or laws; the miraculous is God working apart from (although it may be in conjunction with) His established processes.

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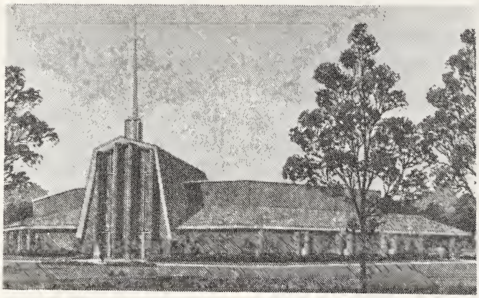

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CAROLINA CHRISTIAN

OL. 16, NO. 11, NOVEMBER 1974

Helen Street in Fayetteville
(See pages 11 and 12)

EDITORIALS

MODERNISM—A WORD PICTURE

A few weeks back we finished reading a book of sermons by one of the foremost modernist preachers of all time, Dr. Harry Emerson Fosdick. In a number of ways the book was both pleasant and profitable. But, in our opinion, the very best that can be said for modernism, a philosophy which denies all supernatural intervention from God into the affairs of His world, is that it is empty, nothing more than sounding brass or a tinkling cymbal. Were we asked to give a word picture of it, and the liberalism that has invaded the Lord's church in the past few years, we would say something near the following: it is like a drum — it is capable of a lot of noise but there is nothing in it.

MODERNISM — IN A NUTSHELL

Several years ago we had a lengthy discussion with a young modernist preacher. He proudly confessed that he did not believe the Bible to be the Word of God, and he spent considerable effort to convince us that we were wrong in accepting the Scriptures as inspired revelation from God. He said that God must be sought in many different ways and in many different things. I asked him how he expected to "find" God if there were no revelation from Him? He responded, "I am searching. Perhaps I will find somewhat of Him in the Bible, perhaps somewhat in mathematics, somewhat in philosophy, and somewhat in my own reason. And by correlating what I learn in all of these, perhaps I can know somewhat of God." We concluded that without revelation he would never have anything but his own reason. It all reminded us of a dog we once saw chasing his own tail around a post. He could have run himself to death trying to catch it; and had he succeeded he would have had nothing but himself.

DEVOTED TO CHRIST

Christians are a devoted people — they have devoted themselves to Christ. They must, therefore, live for Him. To use their lives for any other purpose would be sacrilegious. Napoleon once commanded the sculptor Johann Van Dannecker to come to Paris and make a statue of Venus for him. Dannecker replied, "I cannot do it. A man who has made a statue of the Savior would commit sacrilege if he should employ his art in carving a pagan goddess." Much worse would it be for one who has committed himself to Christ to turn aside and indulge in the things of the world. In the Old Testament, a thing devoted to destruction could not be saved; a thing devoted to a holy service could not be used for any other purpose; a person devoted to God could not turn aside to the service of another. Thus when a Christian is tempted by the devil to step down into some sin or to live his

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life on a level below the dignity of the children of God, he should reply, "I have devoted my life to Christ and it would be sacrilege to use it for any other purpose." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

OUR MISSION AGAIN

We have heard some sad sounds lately – the kind of preaching that will destroy the church of our Lord. The church has a fundamental mission, a primary function, in this world. Every work must grow out of this fact – everything must be subordinated to it. But brethren continue to get their priorities crossed up. Too many are getting more concerned with trying to solve problems (usually in their own way and by their own means rather than by God's), such as eliminating poverty, race prejudice, hardship, suffering, etc., than with preaching the gospel. All these are important matters pertaining to Christian duty and must not be neglected in our concern, but they are not, **per se**, the primary mission of the Lord's church. Some are spending more time in trivial matters, answering non-biblical questions and solving their home-made problems, than they are in preaching the truth. This is a great error. Man must not substitute his own wisdom for that which the Word of God was designed to do. We must remember that God has a way, a way that is far superior to anything man has ever conceived (Isa. 55:8-10). God's way is made known in His revelation, and His revelation is made known in His Word. All that we know about His will is in His revelation. No one is authorized to preach or practice anything that is not revealed. Paul was not just whistling in the dark when he said, "Preach the word." (2 Tim. 4:2.) When the Word of the Lord is preached and obeyed in its fullness, most of the problems we see and create, the ones we spend so much time trying to solve on our own, will take care of themselves. The solution is the fruit of obedience to the gospel. And if there is ever a problem (and we speak primarily of spiritual problems or problems dealing with the welfare of man as an eternal being) that cannot be solved by the Word of God, the preaching of the gospel, Christians have no need or right to offer a solution or to waste time with it. (We say this with confidence because we know that the Word of God is complete and perfect and that there are no such problems.) Our mission is to preach the gospel, to tell the world what the Lord has said. When we do this we will be offering the Lord's solution. When the truth is accepted and followed it will take care of the world's gravest ills; when it is rejected, Christians have no other recourse. The Lord's Word is His solution. And the mission of the church is to preach that word. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:68, 69.)

CROSSING THE LINE

As far as God is concerned, there are only two classes of people in this world: namely, the saved and the lost. There is a sharp line of demarcation standing between them. All on one side of the line are lost; all on the other side are saved. All who are on the saved side were once on the lost side. Somewhere they had to cross over – they had to change their lives and devote themselves to God. But when did they cross the line? And when and how can we cross it? There must be a time, one that can be pinpointed exactly, when one steps over the line, when one ceases to be lost

(Continued on page 15)

Being A Good Steward

Harvey Smith, Greensboro, N.C.

In First Corinthians 4:1-2, we read, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful."

In First Timothy 3:16, we read, "We are stewards of that glorious mystery, stewards of the manifold grace of God."

If we believe, we somehow manage to become humble and childlike and receptive. We must honestly face up to things that would hinder us or which are obstacles to our being a good steward in the Lord's service, and overcome them. This can be done with humility. For instance the old axiom which instructs one to "Speak softly, but carry a big stick" applies to this situation. A steward of the Lord must have humility – must be humble in mind, thought, and deed, yet he also must be firm in his convictions and purpose. A worker of the Lord must be a fighter for Him.

There are difficulties to face stewards of the Lord that are not encountered in any other undertaking. Satan's evil forces are abroad in the land, and they fight the Lord's stewards on every hand. But all of them can be overcome by the power of God.

A Christian should never sit and do nothing, suspending judgment when a decision is to be made. We are either dead or alive; we are either a Christian or we are not; we are with Christ or are against Him; we are either gathering or scattering.

Surely, some of us will make errors and mistakes. The Apostle Peter made mistakes, but he never made the supreme mistake of waiting to follow Jesus until he saw how it would all turn out. We must each follow the example of Peter.

It cost our heavenly Father plenty to provide soul salvation for us, salvation which is free. We have only to ask with a believing, repentant heart and with a willingness to serve Him, and His divine forgiveness will be received. This is a small enough price to pay! If we pay this price, we can plead the promise.

Let none of us wait until we see how things turn out, but take our stand for Christ today. It is time to stand up and be counted. Decide today – now – what you intend to do for the Lord!

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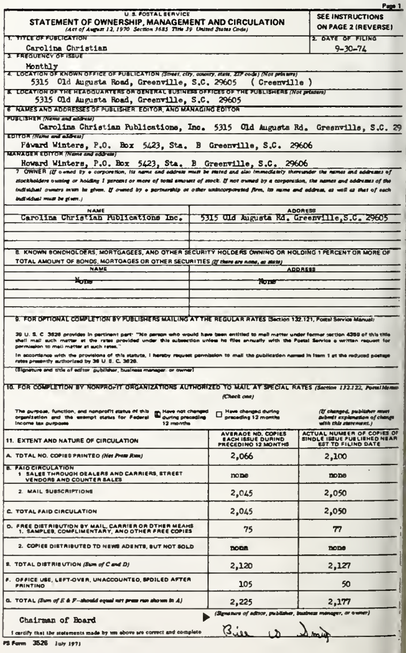

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PS Form 3526 July 1971

"Sit Thou Here . . . Stand Thou Here"

James Stutts, High Point, N.C.

Faces of first century Christians probably flushed with embarrassment when they read James 2:1-9. Obviously, some brethren back then were partial toward those of high standing and high income. Verse one states that it is impossible to hold faith in Christ while we have respect of persons. In other words, as water and oil will not mix, neither will favoritism toward some – prejudice toward others, mix with Christianity.

James condemns judging an individual by their clothing – placing the well dressed in a special seat while making the poorly dressed visitor in an assembly stand or sit "under my footstool" (v. 3).

James says to judge those coming to our assemblies by their outward appearance makes us "partial . . . judges of evil thoughts" (v. 4). There is no doubt about it, it is wrong to view folks in poverty with contemptor as being less than we. But let a ragged person attend most assemblies of today's church, and heads will turn, eyes will bug, and mouths will condemn. Brethren, we must become soul conscious, not clothes conscious!

Peter was prejudiced against those of another nationality. Although he was inspired by the Spirit to speak the words recorded in Acts 2:39, stating that the gospel promise was "to all that are afar off, even as many as the Lord our God shall call," Peter did not understand the enormity of this until a miracle was performed! Through a miraculous vision, Peter was taught and caused to finally say: "Of a truth I perceive that God is no respector of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.) For some in the church today, I wonder if a miracle would penetrate their shells of prejudice toward those of another color, race or language. But with prejudice, we face a real dilemma. If it's right to be selective in our evangelism (going to whites only); prohibitive in our worship (whites only); showing favoritism (white middle class) then it follows that Christ did not mean what he said in the great commission (Mark 16:16; Matt. 28:19-20). If we can go to heaven with prejudice in our hearts toward others, then it must follow that those "others" will not be in heaven to bother us. If this is true then "they" must not be part of the human family. This being the case, then they don't have a soul!! Now which horn of the dilemma are we going to choose?

It is a sad fact that in the brotherhood, some churches limit their evangelistic borders to the white community; others forbid or discourage those differing from themselves from attending worship. Not only is such against the law of our land, but moreover, it is against the Lord's Law!

May the Lord hasten the day when each Christian will look at others as creatures made in God's image, having a soul, needing the gospel. Until that day comes, the salvation of the prejudicial is in jeopardy (1 John 4:20-21).

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A Most Excellent Way

Henry L. Fuhry, Asheville, N.C.

Part III

"But desire earnestly the greater gifts. And moreover a most excellent way show I unto you." (1 Cor. 12:31.) Here again, it was made clear that gifts were not bestowed indiscriminately, and without regard to the capabilities of the person. Inasmuch as these powers were to be used to confirm the word, and to provide evidence of the truth of the Christian religion, they were given, not to bless the recipient, but to be used by him to the advancement of the cause of Christ. The Apostle Paul then added: "And moreover, a most excellent way show I unto you." This statement, by the apostle is in sharp contrast with views obtaining today in some circles. Alleged gifts of the Spirit, such as tongue-speaking, are by man regarded as the ultimate in spiritual achievement; whereas the apostle declares that there is "a most excellent way" available. The most excellent way is not the way of tongues, baptism of the Spirit, working of miracles, and the like, but obedience to God's will, motivated by love. Paul shows that love is vastly better than all the gifts of the Spirit both because of its excellence and its endurance. Miraculous powers would cease but the way of love would endure through the Christian age and through eternity to come.

So, we ask what is the greatest thing in the world? "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." (1 Cor. 13:8-10.)

Supernatural gifts, as we have already indicated, were essential during the early days of the Church; but as it grew on toward maturity; those gifts were discarded, three of which are mentioned here; namely, (1) prophecies, (2) tongues, and (3) supernatural knowledge. This says that miraculous gifts would pass away and Ephesians 4:11-16 indicates the time of their passing. It read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more like children, tossed to and fro, and carried about with every wind of doctrine by sleight of men, and cunning craftiness, where they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." So miracles would end when we come in the Unity of the faith and the knowledge of the Son of God – when we have this knowledge available to us – the New Testament.

Paul also states, "But, when that which is perfect is come, that which is in part shall be done away." It appears here that the apostle's purpose was to contrast the infantile or imperfect state of the church – the period during which supernatural gifts were necessary for its instruction and guidance – with the perfect or mature state, when such things would no longer be needed. The "perfect" which was to come, refers to the perfect source of information – the New Testament as we now have it. The information which was available to the church, during its imperfect years, was no different from that which the mature church had; the difference was with reference to the source of the information. Teaching was partial during the miraculous age; and it was available only when inspired men were present to speak. But, when the truth, which had been miraculously spoken, had been reduced to writing, and became available to all who desire to read and study it, then it could be said that that which was in part had passed away, and the perfect or complete source of information had come.

Paul, again, in his letter to the Corinthian church (1 Cor. 13:11) writes: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." Here the implication is very clear. The change soon to take place in the apostolic church, when it moved from the miraculous period to the full revelation of truth, Paul compares the transition from childhood to manhood. The manner of speaking, the way of thinking, the methods of doing, and the conduct of the child gives way to the maturity of manhood. So, in the church the miraculous gifts, such as prophesying, healing, tongue-speaking, and so on, which were necessary in the church's infancy would end as maturity came to it through the fullness of divine revelation. McGarvey says, "All Christians who mistakenly yearn for the renewal of these spiritual gifts should note the clear import of these words of the apostle, which show that their presence in the church would be evidence of immaturity and weakness rather than that of fully developed power and seasoned strength."

Part IV Next –
"Faith, Hope and Love"

"The road to success is dotted by many tempting parking places."

Exposition Of Matthew 16:18

Stephen Mazurek, Sumter, S.C.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) During the Lord's ministry, there was confusion among people regarding exactly who He was. Peter gave the correct answer: "Thou art the Christ, the Son of the living God." Following Peter's statement, Jesus proclaimed "upon this rock, I will build my church." Jesus Christ, the Son of the living God is the foundation upon which the New Testament church is established. The Sears Roebuck Building in Chicago is presently the tallest building in the world. This spectacle of engineering genius towers 1454 feet above Lake Michigan. Such a towering building requires a massive foundation. The Lord's church is so powerful through God that even "the gates of hell shall not prevail against it." Such a spiritual institution requires a massive foundation. Therefore, the foundation of the church is God's Son. Jesus Christ becoming the rock of the church was the fulfillment of Isaiah 28:16, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not make haste." The Lord's apostles, directed by the Holy Spirit, preached and wrote that Christ was the cornerstone of the church. Peter addressed an angry assembly in Jerusalem and said, "This is the stone (Jesus Christ of Nazareth) which was set at nought of you builders, which is become the head of the corner." (Acts 4:11.) Peter applied the prophecy of Isaiah to the Lord in 1 Peter 2:5-10. Paul makes it clear that the only acceptable foundation for the church is Christ, "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11.) The foundation of Christ is laid, and a congregation of the church of Christ established when all the teachings of Christ are taught and accepted (Matt. 28:18-20). Furthermore, the Bible says, "We are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. 2:20.)

Jesus said, "I will build my church." Jesus spoke in the future tense because at this time, the church was not yet established. The Lord's church did not begin until fifty days after the Son of God was crucified. There are two very important reasons why the church was not established before this time. First, the church could not begin until Christ had made redemption possible through His death. God adds to the church everyone who has heard, believed, and obeyed the gospel (Acts 2:37-47). But the gospel is the death, burial, and resurrection of Jesus Christ (1 Cor. 15:1-4). Therefore, the gospel could not be preached, and God could not add souls to the body of the saved until after the death, burial, and resurrection had taken place. Second, the apostles could not proclaim the gospel until they received the power and guidance of the Holy Spirit. According to John 16:7, the Holy Spirit could not be given until Christ ascended back to the Father. In Acts 2:33, Peter said, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He has shed forth this which you now see and hear." During the Lord's earthly ministry, He instructed His apostles regarding His death, and the beginning of His spiritual kingdom, the church. No one, including the apostles completely understood the full significance of everything Jesus said, especially when he repeatedly stated He must be rejected and slain. But the complete significance of the Lord's death was explained by the apostles, without error, as they were directed by the Holy Spirit (1 Cor. 2:7-13; Eph. 3:1-5; 1 Pet. 1:10-12). Therefore, the church did not begin until fifty days after the crucifixion of Christ because the death, burial, resurrection, ascension to the Father, and giving of the Holy Spirit to the apostles were all essential to its beginning.

Jesus said to Peter, "I will build **my church**." We have briefly discussed why the Lord used the future tense. Now let us study the meaning of "**my church**." Christ rightfully said "my church" because according to this very verse, He is its founder. The church is not established upon Peter, or any other human being, but upon Jesus, the Christ, the Son of the living God. According to Acts 20:28, Jesus purchased the church with His blood. This means that the blood of Christ was the price paid in order for the church to be established. The blood of Christ redeems us from sin. Redeem means to buy back. Everyone has sinned (Rom. 3:23), and is in bondage to sin (John 8:34). This bondage results in condemnation (Rom. 6:23). But the blood of Christ is the warrant by which God forgives our sins and buys us back from our bondage and condemnation (Eph. 1:7). When we are baptized (not before), the blood of Christ makes atonement for our sins (Acts 2:38 22:16). Everyone who has been thus redeemed is a member of the church of Christ. Jesus said "my church" because it was purchased with "His blood." Furthermore, Jesus Christ is the head of the church. "And He is the head of the body, the church; who is the beginning, the first-born from the dead, that in all things He might have the preeminence." (Col. 1:18.) Christ reigns over His kingdom, the church, at the right hand of God (Acts 2:32-36). The Lord's reign will continue until God's final judgment, and the destruction of death (1 Cor. 15:24-28). Jesus said "my church" because He is its head, and possesses all authority in heaven and earth (Matt.

28:18). The church is subject to the authority of Christ according to the doctrine clearly stated in the Lord's testament (Heb. 9:15-22). No human council, creed, or book has the right to change anything in the New Testament. Jesus said "my church" and to be His church, we must be subject to His authority.

The Greek word for church, as used by our Lord in Matt. 16:18, is **ekklesia,** and means "a called out body." The word church always refers to the body of saved people who have learned and obeyed the gospel of Christ. We may properly refer to the place where a congregation of saints assemble for worship as a church building, but the meaning of the term "church" **(ekklesia)** has nothing whatever to do with brick and mortar. Failure to distinguish between redeemed souls and a meeting house has caused people to make their own ironclad rules regarding what may or may not be done in church buildings. It is just as proper to eat in the fellowship room of a church building as it is to eat in the preacher's home, which is just another building the church happens to own. The Greek term for church corresponds with the Hebrew word **kahal,** which in the Old Testament denotes the congregation, or community of Israel, especially in its religious aspect as the chosen people of God. Hence, Stephen used the word **ekklesia** to describe the "church" or "congregation" in the wilderness (Acts 7:38; this definition of church is quoted from **International Standard Bible Encyclopedia**). God, through Moses, called His people out of Egyptian bondage. God called them to be His people, to obey His will, and to receive His blessings. The most important blessing was the Promised Land. Comparatively, God, through, Christ calls us out of the bondage of sin (John 8:31-36). God calls us to be His people (Titus 2:14; 1 Pet. 2:9), to obey His will (John 15:8-10), and to receive His blessings (Eph. 1:3). The most important blessing is eternal life (Rom. 6:23; 1 Pet. 1:9; 2 Tim. 4:6-8). The church is a called out body because God calls, or invites the sinner to be justified, and live with hope of eternal life. "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." (Rom. 8:30.) God calls the sinner by the gospel. "Whereunto, He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:14.) The call of the gospel is not mystical, and does not exist separate from instruction based upon holy Scripture. "No man can come to me except the Father which has sent me draw him and I will raise him up at the last day. As it is written in the prophets, and they shall be all taught of God. Every man therefore that has heard and learned of the Father, comes unto me" (John 6:44-45). To be called by God simply stated means to be taught by God. God's call to the sinner to obey the gospel includes the following: (1) conviction that one is separated from God because of sin; (2) knowledge of the atonement for sin made possible by the cross of Jesus Christ; (3) knowledge of exactly how to personally receive the benefits of this atonement (faith, repentance, confession, immersion, faithful Christian life).

The second chapter of Acts reveals the beginning of the church which Christ promised to build in the text under discussion. God called the people assembled in Jerusalem by teaching them the gospel truth through the Apostle Peter. Peter's teaching led the people to conviction of their lost state. Everyone who gladly received the truth was baptized, and added by God to the church. God continues to add to the church of Christ everyone who is thus called and justified. Therefore, the church is "a called out body." "But you are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may show forth the excellences of Him who called you out of darkness into His marvelous light." (1 Pet. 2:9.)

The word church is used in three different ways in the New Testament: (1) universal; (2) provincial; (3) local. First, the church universal refers to every redeemed soul, and includes those who are asleep in Christ. Our Lord used the word church in this universal sense in the text under discussion (Matt. 16:18). Other examples of the church universal are Eph. 1:22-23; Eph. 3:10, 21; Col. 1:18; 1 Tim. 3:15. Secondly, the church provincial means congregations within a certain territory. For instance, Paul referred to "the churches of Macedonia" in 2 Cor. 8:1. Paul meant the congregations of the Lord's church in the territory of Macedonia. Thirdly, the church local means one specific congregation. Paul wrote to the church at Philippi, meaning one congregation in this particular city. There was a church, meaning one congregation in the house of Philemon (Philemon 2). Geographical location is to be the only difference between churches. "There is one body, and one Spirit, even as you are called in one hope of your calling. One Lord, one faith, one baptism." (Eph. 4:4-5.) One body and one faith means one church with one doctrine. Churches are not to differ in their teaching regarding name, worship, government, or salvation. Paul asserted that he taught the same doctrine in every church (1 Cor. 4:15-17). It would be in order to repeat three previously made statements. The church is subject to the authority of Christ according to the doctrine clearly stated in the Lord's testament (Heb. 9:15-22). No human council, creed, or book has the right to change anything in the New Testament. Jesus said "my church" and to be His church, we must be subject to His authority. But even the most casual observer can see that our present situation of various, conflicting religious groups does not fit the Bible's description of pure New Testament Christianity. The practice of denominationalism is nowhere sanctioned or even contemplated in holy Scripture. Furthermore, denominationalism is confusing to anyone wishing to be a member of the church the Lord promised He would build. The word church is used universally, provincially, and locally, but it always refers to the same **ekklesia.** The only difference the Bible makes between churches is their geographical location.

Although the word church can be used to encompass all redeemed souls, in the final analysis, the church is composed of individual children of God. The church is me! Humility forbids us to constantly use personal pronouns, but when we consider the serious responsibility of serving God in the church of Christ, we must think of the church in an individual sense. The church is me; I am the church. It is too easy to pass the burden of responsibility for evangelism, edification, and benevolence to the church universal, provincial, or even local. But the church is me. What am I going to do? "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20-21.) How uplifting to know that God has promised to do even more than we ask or think, and that He seeks to be glorified through the church. How wonderful to know that God has entrusted the excellent knowledge of redemption through Jesus Christ in mortal beings. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:5-7.) The treasure in earthen vessels means that humans have the knowledge of Christ, and the responsibility of sharing this knowledge. The author is convinced that these Scriptures, and all other verses which are designed to teach us our exalted position in the church, and the fact that God is depending upon the members of the Lord's body to save souls, will never result in humble, consecrated service until they are given a sincere and personal application. The church is me! What am I doing; not the church universal, provincial, or local, but me. No child of God is prepared for judgment who has not done everything within his ability to support the church. One Christian cannot do everything, but each saint must do his part. Matthew 25 verifies this conclusion. Surprisingly, and sadly, the saints who do the least are usually the very ones who feel free to criticize Christians who are already doing more than their fair share. Jesus severely rebuked people with such an attitude in Matthew 23:3-4; "All therefore whatsoever they bid you observe, that observe and do; but do not after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." These people knew what was Scripturally correct. They taught the letter of the law. But they did not live up to what they taught others to do. They shifted the responsibility of personal virtue and service to someone else. So the Lord told His disciples to profit by their teaching, but not to be influenced by their attitude and example. It is not enough to have the intelligence to quote Scriptures and define Greek words. We must have the spirit or attitude of Christianity to be properly motivated to serve. The church is me; I am the church. I will answer to God for what I have done (and for what I have not done). "So then, everyone of us shall give an account of himself to God." (Rom. 14:12.)

Helen Street in Fayetteville

Wayland McClellan, Fayetteville, N.C.

The church of our Lord, meeting at 500 Helen Street, Fayetteville, N.C. has taken some giant steps in the past eight or nine months. The brethren here have taken a firm stand for the truth of God's Word, the Bible. They have encouraged strong gospel preaching that places Christ as the One having all authority, and His church as the one body that we read about in the New Testament. We are leaving the past and pressing toward the future with God as our Helper, His Word our guide, and Christ as our Head.

It has been my privilege to be associated with the brethren here at Fayetteville since February, 1974. Since moving here from Idaho, where I spent three years working with the church, I have been impressed with the zeal of the brethren that are now at Helen Street. We conducted a Vacation Bible School this past summer, and we averaged 137 per day. Our teachers gave freely of themselves in preparation of their material and presenting good lessons to their students. As a result of this good effort, we were able to baptize three souls into Christ. Our attendance has continued to grow since February: Bible classes have gone from 140 to an average of 154. Sunday morning worship, from 157 to 199, and our evening worship from 102 to 116. Wednesday night Bible study from 84 to 107, and our contribution has increased from an average of $485.00 per week to $676.00 per week. As one can see the brethren here have been busy and growing spiritually. We have about 58 percent of our members involved in our visitation program, and as a result of their zeal for the cause of Christ we have had many placing membership with us in the past several months. Howard Winters has just concluded a week-long gospel meeting with us, and the Lord blessed us well with the pure, powerful, and precious gospel being preached. As a result of this good effort there were two restorations and one baptism. Before the meeting started the brethren knocked on doors in the neighborhood of the church building and set up six home Bible studies and twenty-four home Bible correspondence courses. The Lord has blessed us with over 75 responses since February; this includes 22 baptisms, 27 placing membership with us, and 41 restorations. For all these good things we thank our God, because He gives the increase (1 Cor. 3:6).

The future belongs to God, but if He wills, things will be accomplished for the cause of Christ. Our Youth Rally is planned for November 1, 2 and 3, 1974 and will be an annual thing. We hope to have a good turnout this first year, and we feel that we have two good men to speak to us concerning the question, "WHY?" These men are Jim Stutts from High Point, N.C. and Johnny Melton from Union, S.C. In May of 1975 we will have Cline Paden from Lubbock, Texas with us in a gospel meeting. Cline is the director of the Sunset School of Preaching in Lubbock. Then next fall we will have Parker Henderson with us in a gospel meeting. We are looking forward to all these good things with the knowledge that our God is in control and that His will be done. At the present we do not have elders, but we are striving to mature men to meet the qualifications that God sets and to accept the great task of the office of bishop.

It is good to be in North Carolina preaching the gospel of Christ, and it is especially good to be in Fayetteville and being associated with a man like B.G. Langston. Brother Langston has been a great encouragement to me since I moved here, and the elders of the Cape Fear congregation have impressed me as men who want to stand firm on God's Word. This congregation has been doing many good things, and have many more planned. With the two congregations being steadfast in the faith, many souls can be won to the cross of Christ. There are many other brethren that have made our moving to the Carolinas a good thing, but space does not permit naming everyone. Most of these I met while at the Carolina Bible Camp, which was just great. Please pray for the work here at Helen Street that it might continue to grow, and that we might always stand firm in the faith that we find in God's Word.

"Failure is one thing that can be achieved without effort."

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Questions Answered

Howard Winters, Duncan, S.C.

The following is an unsigned question from Wilmington, N.C.: "If one has already been baptized, would he have to be re-baptized to unite with the church of Christ?" The answer to this question depends upon a number of things:

1. What is the church of Christ? The Lord's church is not a denomination that Christians have a choice as to whether to join or not. The church is the body of Christ made up of the people of Christ led by the Spirit of Christ doing the work of Christ. As the body of Christ (Eph. 1:22, 23) it is composed of every true follower of Christ (1 Cor. 12:13-27). Every person who is saved is added to the church. The Bible says, "And the Lord added to the church daily such as should be saved." (Acts 2:47.) Thus one cannot be a Christian without being in the body of Christ. The very same process that makes one a Christian constitutes him a member of the church of Christ. The church is made up of the saved – in the Bible sense of the terms, the saved and the church are one and the same. The word church means the called out. Those who are called out of the world make up the church. In this sense, one is either in the world or in the church – he cannot be in both and there are no other spiritual spheres known in Scriptural terminology. When one leaves the world he enters the church. So if one is a Christian he is already in the church of Christ. Uniting with or joining the church, as a Christian, are concepts unknown to the Scriptures.

2. What is the purpose of baptism? Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Baptism is here placed before salvation (and this is true in every case in the New Testament where the two concepts are put together). Thus the purpose of baptism is to bring one to salvation (1 Pet. 3:21), to put him into Christ where salvation is obtained (Gal. 3:27; 2 Tim. 2:10). Peter told believers who were pricked to their hearts on Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Why be baptized? "For the remission of sins." That states the purpose clearly. Ananias stated the same purpose in different words when he told Saul to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Baptism is a command (Acts 10:48) that anyone who accepts Jesus as Lord must obey. It is thus an act of obedience, not a human work (Titus 3:5). It puts one into Christ (Gal. 3:27; Rom. 6:3). It also puts one into the body of Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13.) Now since the church is the body, and since we are all baptized into the body (the one body), it follows that when one is baptized for the remission of sins he is automatically added to the church. Thus if one has Scriptural baptism he is a member of the church (body) of Christ.

3. What is Scriptural baptism? It is a burial (Rom. 6:4) in water (John 3:23) of a penitent believer in Jesus Christ (Acts 8:35-39) in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19) for the remission of sins (Acts 2:38). There are many baptisms in the world, but there is only one Scriptural baptism (Eph. 4:5). Since baptism is a burial, those who have water poured or sprinkled on them have not been Scripturally

baptized. Nor would baptism be Scripturally performed in any element but water, on any subject but a penitent believer, or in any name other than that of the Father, Son, and Holy Ghost. Furthermore baptism would not be Scriptural if it was for the wrong purpose. The purpose must be for the remission of sins. Thus for a baptism to be Scriptural it must be the right act in the right element by the right person under the right authority for the right purpose. Otherwise it would be the wrong baptism – it would not be the one baptism of the Bible. Scriptural baptism puts one into the body of Christ, the church; the wrong baptism does not. It is obvious, therefore, that if one has not been Scripturally baptized he is not a member of the church of Christ.

4. What is the wrong baptism? It is any baptism that is the wrong act, by the wrong subject, or for the wrong purpose. The Bible teaches that baptism is an act in God's plan to save. It is therefore necessary to salvation. If a person is taught that he is saved before he is baptized, his baptism cannot be for the right purpose. He believes that his sins are already forgiven; he could not, therefore, be baptized to have them remitted. Others are baptized, believing that they are already in the body of Christ, to get into some human denomination. They have no concept of what it means to be baptized into Christ or into His body. They have been taught wrong, and I seriously doubt that any man can be taught wrong and baptized right. Furthermore, Scriptural baptism is in obedience to Christ, but many who are baptized do so in obedience to some man, some creed, or some church. They submit to the wrong authority. Their baptism must be wrong.

There were some men in Bible times who had the wrong baptism. The Bible tells us about them in the following words: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coast came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:1-5.) Why were these people re-baptized? Because they had the wrong baptism. They had been baptized, but not with the one baptism; they had been baptized but their baptism had not put them into Christ. Thus we conclude that before one can be saved or added to the church of Christ (which in Bible terminology is the same thing) he must have the right baptism.

5. The answer to our question then depends upon whether one has had Scriptural baptism or whether he has performed some other act, in submission to some other authority, and for some other purpose than that given in the Scriptures. If one has the wrong baptism, then to be saved he must be baptized into Christ. To illustrate this Paul says, "There is one Lord . . . and one baptism." (Eph. 4:5.) Again, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are al things, and we by him." (1 Cor 8:4-6.) Now since there are "gods many and lords many," suppose we taught someone who believed in an idol god the truth about the Living

God and he asked, "Since I already believe in a god, must I change that belief to the God of heaven?" Of course he must. His belief is in the wrong god. When Paul said there is but one God and one Lord, he meant that there is but one **true** God and one **true** Lord. There are many false gods. And when he said there is one baptism, he meant that there is but one true or Scriptural baptism. All others are false. Just as one must believe in the right God to be saved, he must have the right baptism. And if one has the right baptism he is already a member of the church of Christ; if he is already a member of the Lord's church, there is no need for him to unite with it. Unscriptural baptism can no more put one into the body of Christ than belief in an idol god can substitute for true faith.

So we conclude then that one is not baptized to unite with the church of Christ as such (as he would be to get into denominationalism); he is baptized to be saved, in submission to the Lord's command, and when the Lord saves him he is by that act added to the church. The Christian has no choice in this matter.

CROSSING THE LINE

. . . from page 3

and is saved. It is vital that we know that time and place. There are those who tell us that one crosses the line of demarcation the very moment he believes; others say that a believer must repent; still others say that a penitent believer crosses the line when he confesses Christ as Lord; and still others say that the consummating act in God's plan to save from alien sins is baptism, that a penitent believer becomes a Christian when he is baptized. Here we are interested in only one thing: what does the Bible teach about this matter?

Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) To be saved is to cross over the line from the lost state. When did Jesus say one would be saved? When he believed only? No. But when he believes and is baptized. Baptism is therefore the point at which salvation is given. Peter, in carrying out these instructions of the Lord, told believers on the day of Pentecost, who wanted to know what they must do, to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Remission of sins (salvation) thus comes when one is baptized in the name of Christ. Again baptism is said to be the act in which one crosses the line from the lost to the saved.

Paul, the apostle to the Gentiles, clearly teaches that the line between the saved and the lost is crossed in baptism. He wrote to the Romans saying, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) Notice here that one is baptized into Christ (salvation is in Christ, 2 Tim. 2:10), that he is baptized into the death of Christ (the death of Christ is that which makes salvation possible), that he is baptized into death (his own death to sin), and that he is buried with Him in baptism and raised therefrom to walk in newness of life. But when does the new life begin? When one is raised with Christ. When is one raised with Christ? When he is raised from the baptismal burial. This passage simply pictures baptism as the point where the old life ends and the new life begins. Baptism is the crossing point.

We conclude, therefore, that the Bible teaches that one crosses the line of demarcation between the saved and the lost in baptism. At this point in His scheme of redemption God recognizes the penitent believer as a child of His. Which side of the line are you on?

News Of The Home

All is going routinely at the Children's Home these days with the exception that during the month of September two of our people were ill for a few days. Felton, one of the children living in Cottage No. 2, suffered abdominal pain. He was admitted to the hospital for tests. He remained there for only one day as no serious trouble was found. Also, Brother W.C. Chilton, Houseparent in Cottage No. 2, was admitted to the hospital during September. He stayed for two days. Brother Chilton suffered an injury to his back at work. We are glad that both of these members of the Southeastern family are back at home and doing nicely now.

These are school days for our children. All are settled in their studies. Some like their books better than others, but all are about their daily chores at school. Encyclopedias can be a great help to school children in their studies. We are wondering if any of our readers would have a recent set of encyclopedias suited to children's use which they would like to donate. If so, please contact us at the following address: Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 421 Wildwood Avenue, Sumter, S.C. 29150.

Perhaps you can be of greatest service to the home at this time by helping to locate children who need a home such as Southeastern. At this time there are four vacancies in Cottage No. 1. We would most certainly like to fill these beds with needy children as soon as possible. There are, undoubtedly, many such children in the Carolinas. The home just needs to be put in touch with them. If you should learn of such children, please contact Brother Collins immediately at the address given above.

We would not want to conclude this article without thanking each one of you for your continued liberal contributions to this work. These gifts enable this work to continue. We are grateful for your support. Donations may be mailed to us at the following address: Mr. Hugh L. Palmer, Treasurer, Southeastern Children's Home Inc., 75 Nash Street, Sumter, South Carolina 29150.

Please remember this work in your prayers, both public and private, that God's blessings will continue upon the home.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Mocksville, N.C.

CHUCK McGHEE, Reporting: The North Main Street congregation has been involved in two very extensive projects this summer. Both of these were a year in planning under the leadership of our elders, Thurmond Dull and Tom Rice. Just completed was the lectureship "From These Stones," a critique of evolution with Dr. Russell C. Artist from David Lipscomb College. Strong support of area congregations made this one of the best attended lectures I have seen in the Carolinas. Twenty-seven congregations were represented during the three-day series. About 300 viewed the documentary film, "Footprints in Stone." Dr. Artist was very complimentary of the Carolina preachers who had a part in the program; Richard Pectol of Win ton-Salem, Kent Brand of Raleigh, and Tommy Alexander of Charlotte. Brother Artist indicated the response to the program was one of the best he has seen where a local church put it on. I believe we can thank the Carolina Christian for its help in promotion, and be grateful for the strength of the church in the Carolinas to stand against liberalism that makes the Genesis record a myth.

In July, the church here organized a county-wide campaign for Christ. With the enthusiastic help of faithful and dedicated volunteers from the Darby Drive congregation in Florence, Alabama, led by O'Neal Smelser. We knocked on 2500 doors in Davie County. With the cooperation of Jericho and Redland churches we are now following up on 164 contacts for home Bible studies. The potential for teaching and other service in the name of Christ still has us staggering in unbelief. We are a changed people as a result of this experience. We know now we have been asleep . . . may the Lord forgive us and give us time to meet the challenges we have discovered!

These projects were possible only because of the strong support of the membership of the church here. The cooperation has been a tribute to the principles of unity of the body of Christ, when it functions in the New Testament way of every member working after the "due measure of each." I commend the church here for its energy in the Lord's work.

Goldsboro, N.C.

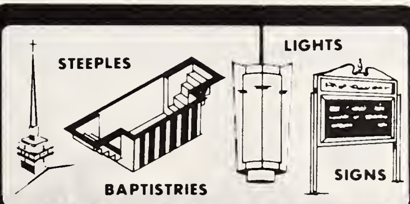
WILLIAM H. LOVE, Reporting: The church here is planning and working toward a gospel meeting November 11-17 with Jim Stutts of High Point as the evangelist. Since our last report, one has been restored and another has been baptized. Norma Ratliff, the one baptized, had studied with one of our families here, had attended the Bible classes and worship for about a year, and had attended Carolina Bible Camp this summer. All these were factors in her response to the gospel. Remember us in your prayers, and visit with us while in the Goldsboro area.

High Point, N.C.

JIM STUTTS, Reporting: Twenty-four books, **BIOLOGY: A Search for Order in Complexity** have been placed by us in the hands of teachers and textbook commissioners, to insure getting this book on the accepted book list in North Carolina schools for 1975. On Oct. 20, a debate was shown on Channel 8 TV in which I met Dr. Roy Epperson, PhD., of High Point College, Dr. Epperson, an evolutionist has agreed to meet me later for a further discussion before the camera. This is a direct result of my writing letters to the editor of our local paper, exposing the errors of evolution and upholding the account of Creation. One soul has put on Christ in baptism since the last report.

Huntersville, N.C.

OLAN HICKS, Reporting: We have just completed our first six months with the church here and so far the work looks good. Five have been baptized and four more adults have identified with this congregation. This is not very far from doubling the membership already. Our weekly offering has grown about proportionately also and now averages a little over $100. So even though our beginning was very small, there seems to be a good potential here and we are optimistic about the future of the church.



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BOWLING UNITED INDUSTRIES

Plans are being developed now for a campaign next Spring. A group from the Nashville area is planning to come and assist us. Being in the general area of Charlotte, we had the privilege of being a part of the recent Bryant-Shanks meeting, an effort to reach denominational preachers. We have hopes for one preacher in our community. The overall cooperation of the area churches was very encouraging and promises great things for the future of the gospel in this part of the country.

Remember us in your prayers and visit us anytime you are in the area. We commend the **Carolina Christian** and its editor, Howard Winters, for a good job and a continuing stand for truth.

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Rural Community at Woodleaf, N.C. House furnished. Send resume — family-size, salary, references, experience, etc., in first letter. Cecil H. Phelps, Route 1, Box 277, Cleveland, N.C. 27013.

SOUTH CAROLINA NEWS

Georgetown, S.C.

RANDALL LAWS, Reporting: My family and I moved to Georgetown on May 6 of this year from North Augusta, S.C. The brethren here are very cooperative and have a wonderful attitude. Our attendance and contributions have been great. We have averaged 97 for worship the last five months. We have had a gospel meeting and a V.B.S. since we moved here. Both of these events were very successful for Christ's cause. The church has had 13 baptized and six restored recently. One has placed membership with us and two other Christian families will soon be moving to Georgetown. We have started a Dial-A-Devotion ministry. We are having 300 to 500 calls a week on our Dial-A-Devotion line. The program has been responsible for one being restored so far. The bus ministry is beginning to move. We now have $1643 in our bus fund. We thank the Lord for the power of His word and the increase He has given us. We ask for the prayers of all our faithful brethren.

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Atlanta's World Mission Lectureship

Richard T. Harp, Forest Park, Ga.

The fourth annual World Mission Lectureship will be conducted in Atlanta, November 14-17. The forum is hosted by the Forest Park congregation each year with over a dozen missionaries from several countries appearing on the program. This year there are twenty-five speakers scheduled. Realizing that Georgia is a mission field itself with more than forty counties without the church we are giving one whole day to it. Ten men who either have a keen interest in the growth of the church in Georgia, or have excelled in some effort of evangelism, will share their ideas with all who are in attendance on that day.

Two ladies' classes will be taught by Mrs. Betty Choate and Mrs. Emily Hufford, both bringing several years of experience from the mission field. Our "Youth Evangelism Forum" on Saturday afternoon will feature such topics as "The Rewards of Campaign Efforts" and "Before You Go On A Campaign." The lectureship will be brought to a climax this year with Gus Nichols as keynote speaker in a "city-wide" service on Sunday afternoon. Brother Nichols, one of the most beloved missionaries on the North American continent, will speak on "What It Means To Be Lost." Some of the other guests are Elvis Huffard, J.C. Choate, J. Walker Whittle, Houston Ezell, R.C. Thompson, Rodney Rutherford, and John Hall.

Every year scores of Christians from throughout the southeastern states attend Atlanta's Mission Lectureship. Christians in the Atlanta area open their homes to provide free lodging for all out-of-town guests. Forest Park will be paying the gasoline expenses for every Georgia preacher in attendance who works with a congregation that is not self-supporting. We firmly believe this effort helps in the advancement of the cause of Christ, not only in Georgia, but throughout the world. If we can be of assistance in making reservations for you please contact us as soon as possible. Phone 404-366-1643 or write 5238 Phillips Drive, Forest Park, Georgia 30050.

EDITORIAL BOOK VIEWS

The Old Testament in the Book of Revelation, Ferrell Jenkins. Cogdill Foundation, P.O. Box 403, Marion, Ind. 46952. 141 pages. Cloth $3.95.

According to this book there are nearly 400 allusions (no direct quotations) to not less than 24 Old Testament books in the 404 verses of Revelation. The author has designed it as background material, not as a commentary. Its six chapters (not including the foreword and conclusion) deal with the Old Testament background, the Revelation as Apocalyptic literature, the Old Testament books most often quoted, the description and titles of Christ, and Old Testament imagery used in Revelation. Helpful.

Notes on the Book of Hebrews, W.C. Moseley. Cogdill Foundation. 167 pages. Cloth $3.95.

Here is a sound and sensible verse-by-verse commentary on Hebrews, including also a very fine introduction to the book. Each chapter is covered verse by verse and closes with a summary and a number of questions and topics for discussion, making it ideal for class use. Although one would not consider it as being either extensive or critical, it is extremely practical, we think one of the most practical we have seen for the average reader or student in a Bible class. The author is able to get at the heart of each verse without clouding the issue with a lot of useless verbosity. We think you will like this one.

Keys to Learn the Books of the Bible. Star Bible Publications, P.O. Box 13125, Fort Worth, Texas 76118. 75¢.

Here is something different that should fascinate students as they learn the books of the Bible. There are 76 cut out keys along with a plastic key ring. Each key is named for a Bible book and there are 10 divisional keys. A good investment.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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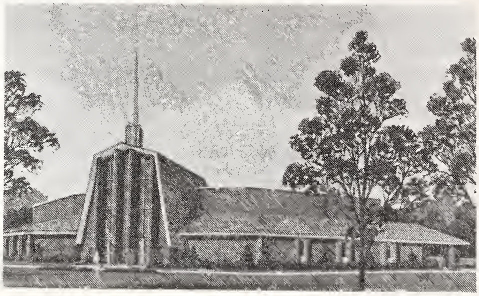

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CAROLINA CHRISTIAN

OL. 16, NO. 12, DECEMBER 1974

THE MAX REED FAMILY
TO GHANA (PAGE 10)

EDITORIALS

GRATITUDE

On October 13 as our younger son was riding home from morning worship on his bicycle, he was struck by a speeding car. When word of the accident reached us at the church building, the first question that came to mind was, "Is he alive?" We rushed to the scene to find a broken, bruised, bleeding little boy whose life might well be in the balance. But he was alive! We paused to thank God for this fact. The Rescue Squad came and picked him up and rushed him to the hospital in Spartanburg, where a team of doctors was standing by to work with him. The first report they gave us stated, "Jimmy is badly hurt but his life is in no immediate danger." We audibly exclaimed, "Thank God!" And as the examination continued, with no internal injuries discovered about the chest and head, our hearts swelled with such overwhelming gratitude that we simply had to express thanks to our heavenly Father for His wonderful and marvelous blessings. We had never been so thankful in all our lives. Now, we have said all this just to say that after this incident we feel the deepest kind of pity for all unbelievers. We do not understand how they could live with such gratitude without God to thank. To be an unbeliever in a case such as this would be to have a heart spilling over with gratitude, but no one to express it to. What a miserable state! (Incidentally, Jimmy continues to do well. He spent 16 days in the hospital and will have to return for skin grafts. But apart from scars scattered all over him, and perhaps a paralytic foot, there is no permanent damage. Thank God! But more than this, thank God we have a God to thank!)

WHEN SHOULD ONE DRINK?

Several years ago in the short-lived magazine named **Kerygma**, O. Hobart Mowrer, a professor of psychology at the University of Illinois, raised the question, "What, then, is normal drinking?" He replied, "Paradoxically, the answer seems to be: 'Drinking only when you don't need to!' " But if one drinks only when he does not need to, he engages in a senseless practice. It is our firm convictions therefore:

1. If one drinks only when he has no need of it, drinking is extravagantly foolish.

2. If one drinks when he has need of it, drinking is extremely dangerous. (Those who feel a need for drink are in grave danger of becoming alcoholics. Their need will lead them to more and more drink until . . . addiction.)

3. If one drinks just to become drunk, drinking is inexcusably sinful.

All drinking is therefore either extravagantly foolish, extremely dangerous, or inexcusably sinful. In view of this, then, when should one drink? Never! Total abstinence is the only answer to the drinking problem. There is no "wet" road to sobriety.

EXCUSES – MIRROR OF PRIORITIES

Man is a complex being, but there are some things we can know about

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him: when he fails to do what he conceives to be his duty he must either live with a pricked conscience or else he must justify (in his own eyes) his action. He might have a reason to fail or else he might make an excuse for the failure.

There is a vast difference in a reason and an excuse: an excuse is a rationalization to justify one for not doing what he knows he ought to do but has little or no desire to do it; a reason is a legitimate hindrance preventing one from doing a duty he wants to do more than the thing he is forced to do. For example, if one wants to go to worship but is prevented by sickness (if he had rather worship than be sick), sickness is a legitimate reason for missing the assembly; but if one would rather go fishing then to attend worship, and yet tries to justify missing worship with the need to go fishing, he has made an excuse. Reasons are legitimate hindrances; excuses are rationalizations.

Excuses do not justify, but they do reveal priorities. Jesus told of a certain man who made a great supper and invited many to dine with him. When the feast was prepared he sent for his guest, saying, "Come, for all things are now ready." "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." (Luke 14:18-20.) In each case the excuse made revealed the person's real desires. They wanted to do something else more than they wanted to attend the supper. The first thought more of seeing his newly acquired property than attending the feast; the second considered the proving of his oxen more important than the meal; the third considered it more vital to entertain his new bride than to go to supper. Their excuses revealed their priorities.

Even though we shutter at the thought, all our excuses reveal priorities. Suppose one says, "I could not attend worship Sunday because I had company." What does this reveal? It shows that he thinks entertaining company is more important than worship. Another says, "I cannot give because I have just bought a new car and I must pay for it." To him a new car is more important than giving to the Lord's work. Still another says, "I am too busy for Bible study, either private or in groups." He reveals the fact that all the other things he is doing are more vital than Bible study. Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) This simply means that the kingdom of God and His righteousness must come first in one's life – they are to have priority over everything else. In nearly every case we do just what we want to do, and our excuses show it. Excuses are a mirror of priorities.

BROAD OR NARROW?

Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14.) Here are two ways, the broad and the narrow, and each of us must make a choice between them. The strait way is narrow and only a few find it; the wide way is broad and many follow it to their destruction. There are many differences in the two ways. The strait and narrow way is bound in on both sides by the wide and broad way. It is strait because it has bounds, because there are limitations, because there are instructions from heaven to follow. Man in the narrow way is not left to guide himself. The instructions he must follow limits

(Continued on page 4)

Faith, Hope, and Love

Henry L. Fuhry, Asheville, N.C.

Part IV

"But now abideth faith, hope, and love, these three; and the greatest of these is love." (1 Cor. 13:13.) In earlier articles we have noted that a contrast is drawn between things to be removed and things to abide or remain.

The things to be removed were the spiritual gifts that God made available during the apostolic age. The things to abide are faith, hope, and love. So, we ask the question, when do faith and hope abide? This is a very vital question, because it is during such a period that spiritual gifts are no longer available. The correct answer to this query settles the matter with reference to the presence of and need for spiritual gifts here today. Faith is "conviction of things not seen" (Heb. 11:1). Thus, faith will end "in sight" in the world to come because "then we shall see the things we have faith in." An example: if you have never seen the monument built in memory of George Washington located in the city of Washington, D.C., you have faith that it is there because of what you have read, heard, or pictures you have seen regarding this structure. But, if you should go to Washington and see the monument yourself, you would no longer have faith that it existed. You would know it did as you had seen it for a fact.

Hope is desire plus expectation. Paul stated that a man does not hope for that which he has (Rom. 8:24, 25). Hope will end in realization in the world to come. Another example: a young married couple hope for a child and they further hope that the child will be a boy. They have the child and it is a boy! They no longer hope – they now have realized their hope – they have a baby boy! It follows, therefore, that it is here, and in this age, that faith and hope and love are superior to, and hence have replaced the temporary gifts of the first century. Paul is simply stating that faith, hope, and love are to remain while the earth stands as opposed to the miraculous gifts which would cease when the full and complete revealing of truth in the New Testament had been written. But love is greater than faith and hope, because the latter two shall end in sight and realization; whereas love, since it is eternal, shall remain forever and ever.

It is indeed clear that during the days of the infant church when the children of God (Christians) were without the New Testament, and were dependent on special divine revelation, the various spiritual gifts such as healings, tongues, and the like were necessary. But now all these having served their purpose have been removed. In their stead we have the errorless, truthful, positive revelation of truth – the New Testament which provides us with all the necessary information to permit us to live as God has directed and as Christ has taught.

BROAD . . . from page 3

his sphere of activity. On the other hand, the wide and broad way has no bounds. Those who walk therein have rejected heaven's instructions and are trusting their own power of reason to direct them. Each way offers its own compensation: the strait way leads to eternal life; the broad way leads to everlasting destruction. Everyone must choose the way he will travel – a failure to choose is to choose the broad way. But we should remember that we cannot live unbounded (walk in the broad way) and find life. We must therefore accept the consequence when we accept the way. To have life is to have bounds; to live unbounded is certain destruction.

Philip - An Effective Soul Winner

Charles Sattenfield, Winston-Salem, N.C.

We do not know a whole lot about the man Philip, but we do know that he had a great compassion for lost souls. I feel that we in the Lord's church could learn a great deal from Philip that could help us as we put into practice New Testament Evangelism. In Acts 8:26-40 we learn from Philip some essential elements that are needed for effective soul winning.

We Must Be Obedient

When God sent orders to Philip to leave Samaria and go down to the way that led from Jerusalem to Gaza, Philip was obedient. For the Bible says, "He arose and went." Philip obeyed God without question. If we are going to be effective soul winners like Philip, we too must be submissive. We must, at all times and at all cost, be willing to do what God wants us to, and not what we want to do. However, this at times, is very difficult for many of us.

Philip had already had a great deal of success in Samaria preaching the gospel. Yet, when he was commanded to leave, even though it may have sounded somewhat strange and irrational, he obeyed. He was a man that knew God's way was best.

Be Willing To Teach One As Well As Many

God commanded Philip to leave the multitudes in Samaria and travel approximately 50 miles for one lost soul. This kind of dedication takes real love. Yet, Philip was willing to travel that distance and more if necessary down a very dangerous road to achieve God's mission. He, like Jesus, was willing to leave the crowds for one individual. How long will it take us to understand that one soul is a large enough crowd to conduct a cottage meeting? We must be willing to leave the ninety-nine and bring that one lost soul back into safety.

Must Feel The Urgency Of Soul Winning

When the Spirit told Philip to join himself to the chariot in which the eunuch was riding, Philip "ran to him" (Acts 8:29). Philip knew the urgent need of soul winning. To him there was no time to waste. This is the kind of enthusiasm that is needed so desperately in the twentieth century church. The early church was very zealous when it came to soul winning (Acts 2:41-47; 5:41-42; 8:1f). We need to restore this kind of zeal in today's church.

We Must Ask Questions

Philip, like Jesus did on many occasions, asked the prospect a question to get the discussion started (Acts 8:30). If we would do the same we, too, would win more souls to Christ. When we go grocery shopping, when we go pay bills, when we go on vacation, or wherever we go, if we would ask more questions we could arouse a greater interest in Bible study, and certainly win more souls.

Must Know And Use The Scriptures

When the eunuch asked Philip about a certain passage in Isaiah, Philip knew who the scripture was speaking about (Acts 8:31-35). If we are going to be effective soul winners, we too must know the scriptures. We cannot be ignorant of God's word and expect to win souls to Christ (Heb. 5:11-14). In doing personal work there are no substitutes for the word of God, for only it can bring about salvation (John 8:32; Rom. 10:17; James 1:21). We must have a "Thus saith the Lord" to produce true conversion.

We Must Preach Jesus

After reading Isaiah 53, Philip began

from that same scripture and preached unto the eunuch Jesus (Acts 8:35). We cannot preach feelings and opinions and get the job done. The only message that can save is Jesus, for he alone has the words of life (John 14:6; Acts 4:12). Jesus must be our only drawing power and message (1 Cor. 1:23; 2:2; 2 Cor. 4:5). In order to be soul winners, we must preach a saving gospel, and not a social gospel.

Must Allow The Prospect To Respond

To lead a person near unto salvation and fall just short of it, is not close enough. No matter how close an operation comes to being successful, if it does not succeed it is still a failure. Philip allowed the eunuch to respond to his teaching (Acts 8:30-38). We must always get our prospect to respond in personal evangelism. "Unless we close we cannot win souls" is certainly a true statement.

Must Believe That God's Word Will Not Return Void

After the eunuch had heard God's way of Salvation and obeyed it, he left rejoicing (Acts 8:39). God's word is able to convert when it is properly preached (Heb. 4:12). It never returns void. This is hard for many of us to understand in doing personal work. Even though we may not convert every soul we teach we are still fulfilling the great commission, for Jesus told us to go teach. Our job is to plant the seed, God gives the increase. Paul was not sent to reap the harvest, he was sent to preach (1 Cor. 1:17). This is our only job and when we do this we will see results.

Must Continue To Look For More Opportunities

Philip was not content in winning just one soul to Christ. After baptizing the eunuch, he went on his way looking for new prospects (Acts 8:40). This is the key to an effective personal work program. A congregation or a Christian that is now satisfied with its present work and does not have any foresight or vision will soon perish according to the wise man, Solomon (Prov. 29:18). We must cast our nets into the deep if we are going to be successful fishers of men (Luke 5:1-7). If we fail to make plans in doing personal work, then we plan to fail. We must continue to keep our eyes open as we look out into the fields. The whole world is a mission field, we have too much to do to set down and pat ourselves on the back, and say we are doing a good job. We must never be content if there is still a lost soul that needs saving.

Yes, we need more Philips in the Lord's church today. Even though he may not be as famous as Moses or as popular as Paul, yet, he was a very dedicated man of God. If we had the same enthusiasm that he had, we, too, could be effective soul winners.

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Denominationalism is not Pure Christianity

Steve Mazurek, Sumter, S.C.

The vast difference between modern day denominationalism and pure Christianity astounds every person who sincerely and thoroughly studies Holy Scripture. Denominationalism is relatively new, being less than four hundred years old, while the Lord's church was established almost two thousand years ago. Man-made religion has constantly changed, but God's Word has never changed. Denominations are a monument to mankind's pride in his own liberal ideas, but Scripture teaches man to humbly submit to what God says is right. Man's alterations of Scriptural teaching have never fulfilled man's Spiritual needs or pleased God, who has forbidden man to tamper with inspired writings. Nevertheless, strict adherence to what the Bible actually teaches has always fully satisfied people's spiritual needs, and won the favor of Jehovah God. People insist upon classifying everyone Catholic, Protestant, or Jew, completely unaware that such distinctions do not exist with God. The concept of denominationalism creates strife, even to the point of violence, and perpetuates unholy division in families, cities, and nations. But in contrast to ugly and disheartening division, there exists a lovely and serene state of unity which may be achieved by strictly following sound Bible teaching. Jesus expressed the strictness of the way to heaven when He said, "straight is the gate, and narrow is the way, which leads to life, and few there be that find it." (Matt. 7:14.) Comparing denominationalism and pure Christianity produces facts which should constrain men and women to reconsider what God really wants.

Learn Patience!

Roy Z. Kemp, Greensboro, N.C.

" . . . Let us run with patience the race that is set before us." (Heb. 12:1.)

In these words the Apostle Paul gives us a paradox. Most of us think of running a race in terms of speed, the fastest-running racer being the winner. But the runner who is content to keep a steady pace will find he has greater stamina and longer endurance than the racer who speeds for a short distance, then slackens because of lack of energy and endurance.

Most persons have a tendency to be impatient. They chafe at the bit, anxious to get things done, to accomplish a task quickly. Haste often makes waste. There is more progress made when we have patience and forebearance, and curb our tongues and our tempers.

"The Lord is good unto them that wait for him, to the soul that seeketh him." (Lam. 3:25.) If we are wise, we will submit ourselves to self-discipline and to the discipline of God. He will always lead us in the way we should go and at the pace we should go. God cannot be hurried and we cannot be filled with impatience if we wait upon God. Many times God will command that we stand still, to be content to wait. When the right moment comes, He will provide a way for us.

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To contain the right strength and lasting value, steel must be tempered in a fiery furnace. If it is not given this patient, fiery treatment, it will be valueless and useless, good only for the scrap heap.

Forced leisure is sometimes put upon us in the form of sickness, bed-rest, disappointments, frustrations, suddenly changed plans. Every stop in our progress is for a reason. We may not be completely ready for a new program, a new position. We may need additional time to obtain greater knowledge, better skill, more ability.

Our responsibility is to learn as quickly as possible, to become more adept and skillful by study and learning and practice. A doctor or a concert pianist never become an overnight success; each puts in years of training. Without patience, neither would have ever reached his goal.

One of the most exasperating things that happened to soldiers in World War II during their training programs was their continual hurrying by their drill sergeants to some place or another – then being forced to wait for whatever was to happen. "Hurry up – and wait!" was the most derisively spoken statement heard, followed by the epithet "Snafu!"

Never attempt to hurry the passage of time for it cannot be accomplished. It only creates ulcers! Time passes quickly enough for most of us. We must learn to be patient, to be willing to wait. We must never rush head-long ahead in pell-mell fashion, eager to finish our race. Patience pays!

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Questions Answered

Howard Winters, Duncan, S.C.

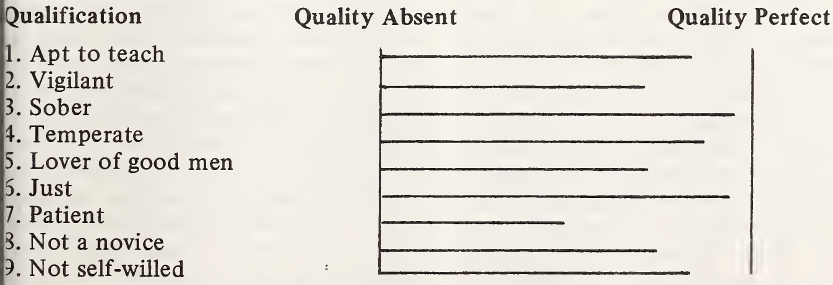
We have been asked by a good man, who wishes to remain anonymous, to answer the following question on the pages of **Carolina Christian**: "Is it Scriptural to appoint a man as an elder in the Lord's church who has only one child, assuming, of course, that he meets all the other qualifications?" There are two passages (each in a long list of qualifications for the elders) out of which this question comes: First, an elder must be "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)." (1 Tim. 3:4, 5.) Next, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." (Titus 1:6.)

To answer the question first and then give our reasons, we think that it is possible for a man with only one child to qualify for an elder. And if he is qualified, it is certainly Scriptural to appoint him. This conclusion is based on the following reasons:

1. The qualifications of an elder are given, in our judgment, to help determine the quality of the men to be appointed, and not just mechanical stipulations or external ornaments for a leader to wear. When a church has reached maturity enough to appoint elders, it must have men of a certain caliber to serve. To determine that kind of man, inspiration has given certain qualifications to reveal his qualities. If he does not rule well his own house, including having his faithful (or believing) children under subjection, he is not the quality of man God has stipulated for the work of an elder. The number of children is not the issue: it is whether the man rules well

his own house, including his children, regardless of the number.

2. No man can meet all the qualifications perfectly, that is, he cannot meet all of them to a perfect degree. For example, an elder must be apt to teach, but this does not mean that he must be a perfect teacher nor does it mean that each elder must have exactly the same capabilities in teaching. One might be strong in preaching, another in classroom teaching, another in exhortation, another in counseling, another in comfort, another in teaching the lost, another in encouraging the negligent, etc. But every elder must be apt to teach (to some degree). Or again, he must be given to hospitality. No one would expect this to be to a perfect degree in every elder. Furthermore, an elder must be patient. But how patient? Must each one be patient to the same degree? The fact is, one elder might be strong in teaching and weak (relatively speaking) in patience while another might be strong in patience and teaching and weak in hospitality. Each man would have his strength and weaknesses, but all would have each qualification to some degree. The following chart (as a partial list of the qualifications) will illustrate this further:



In this chart none of the qualities are completely absent, but neither are any of them possessed to a perfect degree. (All the qualifications, it will be observed, do not fall into this class: there are no degrees in being the husband of one wife.) Now make this chart on another man and the lines will all be there, but they will be different in length. While one will be long on aptness to teach and justice but short on vigilance, another will be long on temperance and soberity and short on aptness to teach. (Incidentally, we think this shows the wisdom of God in planning for more than one elder. Some will be long on some things and short on others, but in good eldership there is a high degree of all the qualities.) We think this principle can be applied to the number of children a prospective elder has. If the number of children determined the quality, then the more children one has the better qualified he would be. But this is not necessarily true. The quality searched for, in a man to be appointed, is his ability to rule well his own house and have his children in subjection, not the number of children he has. A man with one child can have this quality as well as a man with a dozen children.

3. The word children is a general term and often means posterity. Although it is the plural of child, it does not always mean more than one. For example, when one fills out his income tax papers there is a place for him to list his dependent children. Everyone understands this to mean to list all the children one has, whether there is one or twenty. If we only have one child we do not have to write the Internal Revenue Service for a revision of its forms or mark through the word children and say, "We do not have children; we have only one child." Or suppose we were at a large gathering and it was announced, "Everyone with

children is requested to remain for a few moments after adjournment." There is no one but who would understand this to include those who have only one child. "Children" is thus a general word which includes any number of children.

But does the Bible use the word in this general way? Indeed it does. Sarah asked, "Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age." (Gen. 21:7.) "Children" is used here to mean Isaac. "Children" (plural) and "son" (singular) are used synonymously. Under the law of Moses, fathers were not to be put to death for children nor children for the fathers (Deut. 24:16). This law most assuredly applied to a father with only one child. In Luke 20:31, the word "children" literally means "without a child" – "childless" as the preceeding verses show. Who would argue that an only child would not be bound by the Lord to obey his parents because Paul said, "Children, obey your parents in the Lord: for this is right." (Eph. 6:1.) We must conclude from this (and we could cite many other Scriptures) that the word "children" is often used in a general sense to mean any number of children, not necessarily a plural number.

4. In appointing elders, we must look for a quality, not necessarily for a qualification (although we cannot find the quality without the qualification). What is the quality demanded by the expression, "having his children in subjection?" Is it the number of children or is it the quality of being able to rule his own house well? Obviously, the quality is his ability to rule and lead his family in the paths of righteousness. But someone may object by saying, "This could not be determined by one child. Thus the number must be plural." That is an opinion, and it may be a good one, but another may reason that it is easier to properly rear a number of children than it is an only child. And for this opinion there is some sound psychological backing. But both are only opinions and are not Scriptural objections to our reasoning. The quality of a man to be appointed as an elder must be determined by the way he has trained his own children, regardless of the number he may have.

We therefore conclude that a man can be Scripturally qualified for the eldership with one child as well as with a dozen. The number of children has nothing to do with the quality sought for.

Reed Family to Ghana, West Africa

Max Reed, Statesville, N.C.

The Max Reed family plan to move to Kumasi, Ghana, West Africa in the summer of 1975 for three years of mission work. Brother Reed is a graduate of the Bear Valley School of Preaching, Denver, Colorado and Oklahoma Christian College. He preached in Kansas for six years prior to coming to North Carolina in January 1973.

Brother Reed is seeking support from interested individuals and congregations. A working fund of $600.00 per month will be needed upon arrival in Ghana. A travel fund in excess of $8000.00 is needed for round-trip transportation of family and household goods. Interested congregations and individuals are encouraged to send funds to: Northview Church of Christ, P.O. Box 243, Statesville, N.C. 28677. The Northview Church of Christ will be Brother Reed's home congregation while he serves in Ghana. For information or references write: Max B. Reed, 2205 Joe Road, Statesville, N.C. 28677.

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God's Cure for Lying

Howard Winters, Duncan, S.C.

Groucho Marx says, "Lying has become one of the biggest industries in America." That is a mouth full, but stop and think of it for a moment. Although one cannot always take what Groucho says seriously, there is no question but that in this case he is telling the truth. Lying has become so common that it is hard to find anyone who is willing to take another at his word without proof or confirmation. This is leading us into severe trouble. Most of us need to do some serious thinking on this matter – we need to find and apply God's cure for this dishonest practice we have fallen into.

Veracity is at low ebb. It would not be so surprising to find that this characterizes the world, but it is perplexing beyond words to find that it has also invaded the church, an institution which has truth for its foundation. Many professed Christians seem to have no scruples about preverting the truth when they think there is an advantage to be gained, especially where money is involved. Even churches cannot be trusted anymore. A preacher friend called not long ago to inform us of a church which had promised a contractor $300 to do a certain $700 job. The contractor agreed to do the job at this cut-rate price because he wanted to help the church. But when he got his check it was only for $150. When he asked about it the elders informed him that they had changed their minds about the amount to be paid. (Since they were stewards of the Lord's money they surely thought that the Lord would rather they be dishonest than to pay His honest debts!) With such breach of promise being practiced, even on a limited basis, it is no wonder that there is a growing tendency on the part of firms to demand a legally binding contract before doing business with churches. The action of preachers (to churches and otherwise) is not any better. They promise and do not perform; they make debts and do not pay. Because of such practices mutual trust is being lost. And the situation continues to grow worse, not better. Few promises today are worth more than a dicer's oath. The devil has been generous in spreading his lying spirit among Christians.

But lying is wretchedly wrong and sinful, regardless of who may practice it. All lies belong to the devil and no Christian has a right to the devil's private property. Jesus said, "Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44.) The first lie recorded in the Bible was told by the serpent (Gen. 3:4), and when man obeyed it he plunged the whole human family into sin. We ought to learn from this the wretchedness of lying.

The Lord hates a lying tongue (Prov. 6:17, 18) and the Bible has forbidden it from the beginning to the end. The ninth commandment prohibited false witness (Ex. 20:16). "A faithful witness will not lie: but a false witness will utter lies." (Prov. 14:5.) "Lying lips are abomination to the Lord." (Prov. 12:22.) "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." (Eph. 4:25.) John adds, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." (1 John 2:21.)

But lying is not a new problem: it is as old as the Bible. There are scores of examples in the Scriptures of people who told something other than the truth, some lying for cruel and selfish reasons and others for high and noble purposes. But regardless of the motive for untruths, except in rare cases, such as Rahab's, where the alternative is worse than a lie, the Bible regards them as falsehoods, and falsehoods are to be repulsed and shunned by truth loving people.

Let us turn now to some Bible examples of lying:

1. The devil lied to Eve in the Garden of Eden to deceive her into eating the forbidden fruit. God had said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:7.) But the devil approached the woman with a perverted version of this statement, saying, "Ye shall not surely die." (Gen. 3:4.) Like all lies, this one was told to deceive.

2. Cain, after he had murdered his brother, falsified to cover the fact. God asked, "Where is Abel thy brother?" Cain responded, "I know not: Am I my brother's keeper?" (Gen. 4:9.) Cain thus lied to try to cover up another sin. This accounts for many perversions of truth today.

3. Abraham, the friend of God, hid the truth about Sarah being his wife. He told Pharaoh that she was his sister. This was partly true because she was his half-sister. But his half-truth left the implication that she was **only** his sister, not his wife. (See Gen. 12:11-19.) His fear for Sarah's future and his own safety were the motives back of this misrepresentation, but its consequence could have been far worse than the consequence he feared had he told the whole truth. This is usually the case. There is seldom safety in lying.

4. Potiphor's wife falsified about Joseph. She had sought to satisfy her lust with him. But because of his moral training, he refused her – he could not so sin against his master and his God. This was an insult to her ego. How could a slave reject her advances? To avenge Joseph, she pointed the accusing finger at him, saying that he was the seducer. (See Gen. 39:14-17.) She thus lied so that another would carry the blame for her shameful lust. Here is the cause for many falsehoods today.

5. Gehazi, the servant of the prophet Elisha, lied to Naaman. Elisha had been the instrument in the hand of God to heal Naaman of the dreadful disease of leprosy. Naaman, out of gratitude, offered him a considerable sum for his service. Elisha refused any gift whatsoever and Naaman went on his way. But Gehazi, seeing no sense in letting the foreigner off so light, overtook Naaman and told him that Elisha had just then had two visitors and would therefore accept a talent of silver and two changes of garments. (2 Kings 5:20-24.) Gehazi therefore lied for personal gain, to get garments and silver. There is probably no motive for lying more prevalent than this today. Greedy men sell their character for money – they distort facts to feed their greed.

6. Herod lied to the wise men under the false pretense of wanting to find the child Jesus and worship Him. (Matt. 2.) The wise men from the East had seen an unusual star and had come to worship the newborn King. They went to Jerusalem and Herod ascertained from the chief priest and scribes that the Christ should be born in Bethlehem. "And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." (Matt. 2:8.) Herod wanted to find Jesus, not to worship Him as he said, but to kill Him. He lied to conceal his wicked plot to kill. Much misinformation today is to hide true intentions.

7. During the mock trial of Jesus, Peter did not tell the truth when he denied three times that he knew Christ. Peter followed the Lord from His arrest to the trial. Although he had confidently affirmed that he would die before he would deny Christ (Matt. 26:33-35), his courage was overcome

with fear. Notice the progression in the three denials: (1) "But he denied before them all, saying, I know not what thou sayest." (Matt. 26:70.) This is a simple denial. (2) "And again he denied with an oath, I do not know the man." (Matt. 26:72.) Now an oath is added to the denial. (3) "Then began he to curse and to swear, saying, I know not the man." (Matt. 26:74.) Finally there is cursing, swearing, and a denial. As usual, one sin has led to another. Peter lied because he was afraid of the consequence of the truth. This is the reason for many false statements today.

With all these examples now before us it might help us see the evil of this habit if we classify lying. Of course in one sense a lie is a lie and we cannot change that, but from the human standpoint, at least, some may fall into worse categories than others. Certainly we are not saying that one is more sinful than another or that one violates the nature and will of God more than others. We leave judgment in the hands of God. Our classification is designed to help us understand the subject and to discern the motives back of the overt act. Most lying can be classed under one of the four following headings:

1. **Malicious lying.** This is lying with intent, with malice aforethough; it is premeditated. There are many examples of malicious lying in the Bible, one of which is the brothers of Joseph. The brothers had a passionate hatred for Joseph because their father had shown partiality to him. While Joseph was still young, Jacob sent him one day to check on his brothers, who were tending the flocks, to see whether they did well or ill. Joseph found them at Dothan. When they saw him coming they said, "Behold, this dreamer cometh." They conspired to kill him, but instead sold him to some passing Ishmaelites as a slave. To cover up and hide this cruel deed from their father, "They took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; and evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob . . . mourned for his son many days." (Gen. 37:31-34.) This was a cruel malicious act, one that no right-thinking person could excuse. Many lies today fall into this category.

2. **Selfish lying.** In most cases this is also premeditated. But the falsehood is told to profit self or someone dear to self. Ananias and Sapphira were selfish liars. They sold a possession and brought a part of the price and laid it at the apostles' feet, telling Peter that it was the full price. Peter asked, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3.) Since they had conspired together to lie to God about their gift, both fell dead and was carried out and buried. They lied for selfish reasons. Many distortions of truth are made today for this reason, especially where money is involved.

3. **Lying because it is thought that the end justifies the means.** We have not taken the time to count them, but it seems to us that this is the reason back of a majority of the cases of lying recorded in the Bible. A case in point is that of David when he needed food. He was fleeing from Saul (his life was at stake) and came to Nob. Ahimelech the priest asked, "Why art thou alone?" "And David said unto Ahimelech, the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee." (1 Sam. 21:2.) David obviously saw this mistatement of facts as the lesser of two evils – he thought the end justified the means. Many today fortify their mendacity with this philosophy.

4. "**Harmless lying.**" In this class the speaker does not mean to harm anyone in what he says, nor does he mean to tell a lie as such. He tells something other than the truth "just for the fun of it." It is not meant to deceive. Preachers often fall into this practice. Many seem to have no scruples about taking a joke they have heard on another and telling it on themselves or their friends. Strictly speaking they have told an untruth, but in their view it is completely harmless. Comedians and other entertainers also practice this. (Incidentally, we have not been able to find this class of lying practiced in Bible times.) We do not know that every instance of such is wrong, but we do know that it is safe not to practice it. We think Christians should always speak the truth.

Let us now turn our attention to some of the many ways in which people lie:

1. By deliberately telling that which is known to be untrue. This is premeditated or malicious falsehood, and often the motive is selfishness. Of course there are other motives, such as the desire to harm another or escape the consequence of truth, or it may be that the truth is just being hid or that one wishes to be mischievous. But whatever the cause, the untruth is deliberate – falsehood is preferred to fact. Jacob and his mother, when they deceived Isaac into giving Jacob Esau's blessing, deliberately lied to him. (See Gen. 27:1-40.)

2. By telling something as truth when it is not known to be truth. A young girl was left to watch the house while her mother went into town. After her mother had gone she went to her neighbor's house and stayed until it was almost time for her mother to return. Her mother asked, "Did anyone call while I was out?" "No," was the girl's reply. The truth about the matter was, she did not know – she had not been at home to take a call had it come. Paul had a similar thought in mind when he wrote concerning his testimony pertaining to th resurrection of Christ. "And if Chris be not risen, then is our preachin vain, and your faith is also vain. Yea and we are found false witnesses o God; because we have testified of Go that he raised up Christ: whom h raised not up, if so be that the dea rise not." (1 Cor. 15:14, 15.)

3. By prevaricating. Prevarication i a loose way of lying, a speaking i such a way as to evade the truth. I fact, one may say that which is withi itself not strictly false, but whic leaves a false impression. A little bo asks his father for a penny. The fathe not wanting him to have the money replies, "I do not have a penny to sav my life." The fact may be that he ha nickels, dimes, quarters, and dollars all of which are made up of pennies but not literally a penny. But the impression he leaves is that he has absolutely no money at all. While his word may be literally true, they are used t deceive.

4. By misrepresentation. This is often done by taking the words of another and putting a different construction to them. In fact, one might repea the exact words but change the emphasis or tone of voice and come u with an entirely different meaning Misrepresentation is done in man ways, especially in the trading business. Buyers play a thing down unti they purchase it and then they play i up in order to make a sale. This characterized the people in Bible times a well as people today. Solomon said "It is naught, it is naught, saith th buyer: but when he is gone his way then he boasteth." (Prov. 20:14.) Th Living Bible paraphrases this, " 'Utterly worthless,' says the buyer as he haggles over the price. But afterwards h brags about his bargain!"

5. By implication. Quite frequentl a thing can be implied without speaking a word. Someone may ask, "Whic way did he go?" One could point i the opposite direction from the wa he knows is right. He would not hav

aid a word, but would still have falsiied because of the implication.

6. By exaggeration. Do not jump he track here. There is a legitimate se of exaggeration as a figure of peech. The difference between exageration as a figure of speech and exageration as lying is the difference beween description and deception. To xaggerate to deceive is falsehood.

7. By promising and not fulfilling. Ve know professed Christians (some f them preachers) who will not pay heir debts, even after they promise to lo so time and time again. Christians hould be more careful – they should lways live up to their promise if possile, and if not possible they should nake some kind of arrangements to ustify their failure. One of the Psalms isked, "Lord, who shall abide in thy abernacle? who shall dwell in thy ioly hill?" The Lord gives a number of inswers, one of which is, "He that weareth to his own hurt, and changth not." (Ps. 14:4.) This is simply to ay that a man ought to keep his word, ven when it hurts.

Since God hates lying lips, and since ies belong to the devil, no liar can enter into the eternal city of God. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15.) "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) This is God's penalty for lying, and unless we are willing to pay the penalty (and surely no one is) we must find God's cure and apply it.

The cure lies in repentance and forgiveness: we must repent and God will forgive. To repent is to turn away from sin and turn to Christ as Savior and Lord. Practically this simply means to quit sin – quit lying. And so Paul summed up God's cure for lying when he said, "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." (Eph. 4:25.) Thus the cure is to follow God's plan – and one who follows God's plan will never lie.

Interpretation of the Scripture

John Waddey, Knoxville, Tenn.

Fredrick Farrar wrote, "The misinterpretation of Scripture must be reckoned among the gravest calamities of Christendom."[1]

If honest men everywhere only had a common method by which to interpret the words of the Bible, then a mutual and universal understanding would prevail and a scriptural unity would immediately follow in its wake. This would be true of course, only of these who love and honor God and His Holy Word.

It stands as a mystery to the author, why so little attention has been given to the science of interpretation as regards the Bible. Even our own people have not invested as heavily in this as needed. As a consequence, we have experienced many sorrows, even divisions because Christian men misinterpreted the Scriptures and drove their misconceptions like a wedge into the body of Christ.

Again Farrar speaks: "And how often has the Bible thus been wronged! It has been imprisoned in the cells of alien dogma; it has been bound hand and foot in the grave clothes of human tradition; it has been entombed as in a sepulchre by systems of theology, and the stone of human power has been rolled up to close its door . . . "[2]

Another strange fact is man's weakness to know the correct approach for a sound interpretation but to be unable to overcome his own preferences in actual practice. For example this glowing truth from John Calvin, "It is the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say." Yet no man has so ignored his principle in his teaching as did Calvin.

Some Miscellaneous Observations on Biblical Interpretation:

1. Jeremy Taylor wrote, "Too many scholars have lived upon air and empty nothings, falling out about nothings and being very wise about things that are not and work not." How applicable this indictment is to modern Protestant and Catholic theologians. Sound Biblical training of prospective preachers is the best insurance against this seminary syndrome.

2. "Put nothings into the Scriptures, but draw out of them, and suffer nothing that is in them to remain hid," J.A. Bengal. This motto should be posted on the wall of every Bible classroom and preacher's study.

3. The value of commentaries: "One great use of consulting commentaries is this, that all minds are liable to error, but not equally to the same errors. Thus, the ray of truth is refracted as it enters through the dusky medium of the mind of man, but different minds having different refractive powers, we can so adjust them as to countervail the defects of our own peculiar vision, and behold correctly the distant objects which revelation discovers, and form a correct outline of the remote, though rapidly approaching realities of eternity." James Douglas.[3]

A serious obstacle to an objective Bible research is dependence on one or a few authorities, or authorities of all the same stripe and kind. A serious Bible student will make use of many varied authorities always sifting carefully to ferret out truth and discard error.

4. John Milton, the Puritan poet-preacher said, "A man be an heretic in the truth, and if he believes thing only because his pastor says so, or th assembly so determines, withou knowing other reason, though his be liefs be true, yet the very truth h holds becomes his heresy." Thoug some might reject these words as to strong, they reflect the thought c Acts 17:11 and 1 John 4:1. We mus never be content to base our faith, ou interpretation of Scripture just on th basis of what the "brotherhood thinks, or a gospel journal, or a Chri tian School, or a notable preache says. We must search the Scriptures t see if the things are so. Likewise w will try the spirits (preachers) fo many false prophets are gone forth.

May we dedicate ourselves to th noble search for a correct knowledg of the truth that makes men free.

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[1] Farrar, Fredrick, **History of Interpret tion,** Grand Rapids, Baker Book Hous 1961.

[2] Ibid, pp. 18-19.

[3] Douglas, James, **Errors Regardin Religion.**

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CAROLINA CHURCH NEWS

ORTH CAROLINA NEWS

W. Daugherty, Burlington, N.C.

The Mebane Street Church of Christ the corner of N. Mebane Street and bb Avenue in Burlington, N.C., is cited about a suggestion that came way of Guin, Alabama. Beginning ith the coming New Year's Eve, the rlington church is planning a yearly ea-wide singing that will begin at 00 p.m. December 31 and "sing in" e new year!

Christians throughout the area are vited to join in as much of the four urs of singing and fellowship as they n. Refreshments will be served from 45 to 10:15 p.m.

The church is excited about the idea cause of the sheer joy they have had ith their new song books, **Songs of e Church**. The fine acoustics of their w building is also a factor, but most all, Burlington is well blessed with veral very capable song directors, in- uding Dan Suddath, Bob McCor- ick, Pete Browning, Charles Parker, ance Vanhoy, and Jim Huskey. Jim uskey also serves as the new evange- st in Burlington and comes from uin, Alabama. The program was such success in Guin that a portion of the program was carried on a local radio station and people traveled as far as 200 miles to participate!

Songs will include "A Beautiful Life," "Angels Are Singing," "Consider the Lilies," "Happy Am I," "Harvest Time," "I'll Fly Away," "I Hold His Hand," "I'll Be A Friend to Jesus," "Jesus, Hold My Hand," "Jesus Paid It All," "Jesus, Rose of Sharon," "Just Over in the Glory-Land," "Lovest Thou Me More Than These (Feed My Sheep)," "My God and I," "Redeemed," "Ring Out the Message," "Sing and Be Happy," "Standing By the River," "There Is a Sea," "Our God, He Is Alive," and just about anything you want to try. Visiting song leaders are encouraged to come prepared!

EVERYONE IS INVITED!! Bring your family – adults, teenagers, children (a nursery will be provided) – bring a bus load – bring the whole church! You'll enjoy it!

Please inform the church in Burlington if you plan to come, especially if you need overnight accommodations – bring your cots and sleeping bags if you have them. Make your plans now! Cut out and mail in the form below.

Mebane Street Church of Christ
Box 1861
Burlington, N.C. 27215
Phone 226-4029

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Address______________________________________

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Church_______________________________________

No. in your group ________________ Overnight? __________

SOUTH CAROLINA NEWS

Clinton, S.C.

TED RUSH, Reporting: October 6-10 we conducted a gospel meeting with Malcolm Hill doing the preaching. There were five baptisms and 19 restorations. Many visitors from the area as well as brethren from sister congregations attended the meeting.

October 14-19 we had a booth at the Laurens County Fair. This was our fourth year to engage in this type work. Many tracts were given out and 43 people enrolled in our Bible Correspondence Course.

Our average for morning worship during October was 53, with an average contribution of $259.61.

Our next gospel meeting is scheduled for April 13-18, 1975, with Frank Chesser of Thomson, Ga. doing the preaching. Please pray for our efforts in Clinton.

Belvedere, S.C.

MARSHALL FLOWERS, Reporting: Our work in Belvedere is very gratifying. We recently began our third year with the brethren here. We began our work here in August of '72 with 33 members – we now have 60. During this time we have had 13 baptisms, 59 restorations, and 18 to place membership. During the same time 12 members have moved away, one has been withdrawn, and three have completely quit attending services. Our attendance now averages in the seventies and our contribution runs a little over $300 per week. During October I preached in gospel meetings in Daleville, Indiana and Greenfield, Indiana. These resulted in one baptism and six restorations. The more I see of other congregations the more I appreciate the Belvedere Church of Christ – its determined stand for the truth and its willingness to work. The church here is at peace and the attitude of brotherly love and concern is a beauty to behold. Our radio program on WGAC, Augusta, each Sunday morning from 9:00 to 9:30 continues to be well r ceived.

Greenville, S.C.

ANDY T. RITCHIE, Reporting The elders of the Northeast congreg tion in Greenville announce a new pr gram of Saturday Bible Study for teer agers in the Greenville-Spartanbu area. The series is to begin January 1 1975 and will continue into April. It to be known as Youth Shares Th Word. The classes are designed f young people currently in grades 7-1 They will be taught by Christians fro the area to be served.

A two-fold purpose is intended i the program. The elders have reco nized a need for more thorough Bibl training along with practical applic tion. One class for young men will b designed to assist them in developin their public worship leadership pote tial. A second aim of the program is t promote fellowship among the you people on an area-wide basis. In othe words it is designed to help young pe ple identify with other Christia young people.

The classes will be under the ove sight of the Northeast elders. The dail schedule calls for a devotional perio at 10 a.m. with the first class to begi at 10:30. The second class period co cludes the study at 12:45. The class will be conducted at the Northea building, 2414 Wade Hampton Blv No fees will be charged for the class and it is hoped that young people the church will bring their friends.

Newberry, S.C.

PAUL ROGERS, Reporting: C November 10 the church of our Lo met for the first time in our new buil ing, located two miles from Newber on Highway 76 toward Prosperity. you are traveling in this area, worsh with us. Services are Sunday, 10:0 and 11:00 a.m. and 6:00 p.m., mi week 7:30, Wednesday. Leaving I-2 on any one of the three exits, at th irst traffic light turn left. The building s on the left. One was baptized the irst service.

Ronald Wilson, his wife Ginger, and heir four children, Nancy, Toby, Jenifer and Wade came to Newberry in eptember to work with us. Brother Wilson is a graduate of Sunset School of Preaching and has worked with the church in St. George, S.C., Mexico, and Salem, Mo. Nancy attended Newberry College. Brother Wilson is from Ruidoso, New Mexico. He is currently tudying with four families. The future of the church looks bright with a man of his ability to meet people and teach he gospel.

We are very grateful to all the congregation and individuals that have made it possible for us to have a buildng. The church has only been here wo years and nine months, with only ive wage earners. The cost of the building is $55,000 with a loan from Newberry Federal of $45,000 and payments of $377.00 per month. The preacher's house payment is $95.69 per month. The following congregaions are assisting us financially: Gainsboro, Tenn., Mt. Pleasant, Westmoreand, Tenn., Vultess and Woodbine, Nashville, Tenn., and Duncan, S.C. Our average contribution for October was $110.16 per week, attendance 19 and we had some visitors from the area. Due to lack of funds, a number of things are needed – landscaping, walks, parking area, sign at building, and signs on Highway I-26. But we are confident that there are enough mission-minded members of the Lord's church that will give in and above their egular contribution so we may show the 30,000 people in this county that Christians are interested in their souls. Clinton, S.C., 22 miles away, is the nearest church.

St. Andrews Road, Columbia, S.C., is sponsoring our work and the elders are helping us make the decisions. We have set our budget for 1975 and need another $125.00 per month support in order to do the necessary work to make the church effective. Will you help fill this need as you prepare your 1975 budget? Our pews should be delivered by the middle of December.

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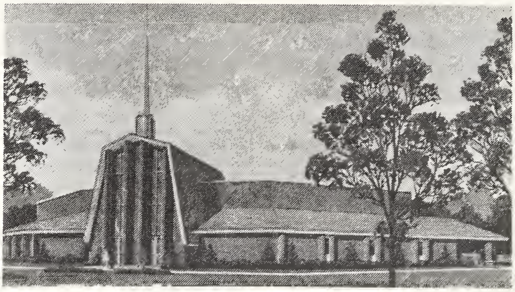

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